

# **LIFE THE GREAT ADVENTURE**

**A practical guide  
to the art of  
living**

**A Sterling Paperback**



*Life The Great Adventure*

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## **PREFACE**

**Life is not all a bed of roses. By its very nature life is a confrontation between frustration and hope, achievement and failure, doubt and faith, sorrow and joy. And it is all these forces and anti-forces which make life a great adventure. A life without adventure, a life without faith and struggle is a life without happiness and peace of mind.**

**The best way to achieve success, happiness and purpose in life is to cultivate an art of living which will help achieve the targets of life. Because if we accept life as an adventure then living becomes a matter of art. Success, happiness and peace of mind depend upon the way one behaves in a crowd, the way one publicises oneself and the way one executes oneself in life. This book has been specially written to help people know the art of living. It is a layman's guide to a rich and purposeful life.**

**The book will help people to know the ways to look after the mental and physical health ; the ways and means to conquer fear and pain. It also tells how to cultivate a sense of humour ; how to develop confidence ; how to take crucial decisions in life ; how to grow old gracefully and how to achieve peace of mind which is very important to live a happy life. The readers who carefully study the various chapters and act according to them will surely discover the art of successful living.**

***Prem Nath***



ONE

## *LIFE—THE GREAT ADVENTURE*

DR PREM NATH

WHILE TO BE born or to choose parents could not be one's own sweet will, yet the original determination does not make slave of a man. He has sufficient impulse of freedom within him which he shares with life in general, without which living would lose meaning and creativity. To be born means accepting the gift of nature thankfully and to meet the thrilling challenges. What a wonderful world is this where the artistry of nature every moment is producing ever more life in ever more forms and yet the process knows no relenting ! What a wonderful world which, as it throbs with the impulsations of life, confides to man that he is the crown of creation and the great adventure is his ! As hero in the drama of life he has all the opportunities to bend the forces to his purposes and enhance life as well as create more forms. This aristocratic birth in nature with the attendant intellect and power is occasionally heady for him, and forgetting at times his proper situation he

affirms that "Man is the measure of all things." As such he sets out on the high road of adventure to master forces and to recreate the world as it were. Even wise philosophers who bequeathed to heritage the high-spirited utopias would be paralysed in wonderment, were they to rise from their graves to have a look at the panorama of life today with all the monstrous machines in the vanguard of civilization. Yet this little creature of a man creates and controls, in the moments of his freedom and sanity, his creatures. But, are freedom and sanity, certainly will ask the dialectician, so ready possessions? He is surely entitled to an answer but can wait.

In another mood when pain and misery overwhelm him he becomes cynical, downcast and even restless. He often compulsively rejects the innocent pleasures of life and ekes out morbid pleasure out of the rejection of vital joys. Nor does he fail to invent more pain physically and mentally and he is equally profound in dispensing wrong prescriptions to end misery and gain peace of mind. In his profound misery, estranged and frightened, he moves to the nearest camp his existentialist saviours have pitched on road-side. Caught up self-consciously in the dark recesses of his mind he dare not look out of the window of his mind lest the "big blooming buzzing world" outside snuff him out of existence. Making a niche in his own self he seemingly takes all the security measures to protect himself from the wild winds of nature. The shrunken self as such catches at the edge of life and is in constant fear of breaking away from it at the slightest jolt,

In moments of despair he sinks down breathlessly murmuring with the pessimistic philosopher : the first best is not to have been born, the second best is to sooner commit suicide.

Life has its own challenges, the two-pronged challenge being the challenge to nature in a bid to improve her and challenge to man to understand and control himself. In the vastness and depths of nature he is cast like a ship on the sea of life, as it were and, though partly at the mercy of high tides in the ocean, he has yet the rudder to control and guide his destiny.

Man must accept life and make the most of it. He must accept himself as well as other human beings as a minimum qualification for sane living. The distorted picture of life and of one's own self is the beginning of all sorrow in the world. The tragic in life is not death but our lack of capacity to live life. Take out zest and humour from life and any one would not be a loser to exchange it for solid death, certainly a less questionable situation than the living that is at odds with itself.

To reap the fruit of life man has to cultivate "the courage to be," to answer the calls of inner principle of growth, to seek happier relations with human beings, to envision goals and stick to them, walking always under the sunshine of optimism, fearless and dauntless to meet any emergency with suitable action. In the good company of humour he puts in bolder relief the essential from the non-essential, the ephemeral from the more enduring, the trivial from the serious. His sensibilities sharpened, he proceeds to distinguish the finer shades of

life. Rather than stand at the bank of life brooding and bemoaning, he has his dips in the waters and has a constant taste of it. Even in a short-lived period he enhances his life. The question is not how long one lives but how well. The beauty of life is not as much in its quantity as in the form imposed on it, or in its quality if you choose.

The tragedy is not that people die young. The tragedy is that people do not die soon enough when they are not zestfully living. The majority of people live at a great remove from life and never meet it at all fronts. Withdrawn into their narrow selves they live by proxy as it were. When they should themselves be playing, they are content with listening to radio commentaries on games, when they should themselves be singing they make do with listening to film songs, when they should themselves be laughing they are just content with seeing laughter with their own lips sealed. This passivity and stubborn refusal to partnership with life is a great curse that befalls man. It is the very negation of life. I am in this context reminded of an anecdote which the readers may take for whatever it means to them.

Way back I was travelling from Lahore to Quetta. With me in the compartment was a rich Sindhi businessman of Karachi. When we were approaching Quetta the day had started breaking. Familiar over the years with the atmosphere of that area I jumped out of my bed with a feel that it was snowing outside. As I looked out of the window the snow flakes were majestically settling down on the ground. A moment filled with eternity ! I drew on the moment and was aglow with

life. Deeply moved to share this moment with the fellow traveller I rather unceremoniously shouted at him that he pull himself out of the bed and see the grand spectacle of nature. For a while there was neither any answer nor any visible movement. And for that while I was chilled to lifelessness. But the abundance of life produced in me by the dancing flakes of snow made me shout a little louder and more firmly while, meanwhile, I made sure by applying manual tactics that good fellow had full hope for life. Turning in his bed but without removing the quilt from the face he shouted at me a little more unceremoniously if also more aggressively : "What the hell is the matter with you, young boy." And before I could answer, he continued without losing breath : "To hell with you, young chap. Leave me to my cosy bed." The life in me would not yield and I told him appealingly but firmly that the spectacle of snowfall was something not to be missed. At this, as if by reflex action, he coiled up like a snake. Apparently he had never seen snow though he had a built-in horror of it alright. When I assured him of his life he mustered courage to murmur : what is snow like, anyway ? I flung open the door of the compartment and asked him to look out. But frightened, this time by the chill, he sealed his head more tightly with his quilt. I had no option but to close the door. The door closed, he felt life again within him and asked me to show him the sample of snow. I enjoy to this day the scene when my good fellow traveller was looking through a small corner the sample of snow I collected for him in the running train. Legally

both of us were equally alive when we got down at the Quetta station for we were considered equally fit for being questioned by the police for political opinions and antecedents !

Life after all is an adventure, an adventure even in contemplation. The artificial dichotomies of thought and action that the extremists create cheat life of much of the tonic of joy. The wholesome life is one of harmony in contemplation and action. Contemplation without action to match is the senility of the mind and action without contemplation is pure rashness. A few who will glory in the life of contemplation alone should be let to their peace. They are of a different piece from the run of the mass of people. And so are the pure activists who refuse to face their own selves under any circumstances and must ever ride on the wild horses of action as it were. Living is not simple impulse, it is an effort to begin with, at any rate, before it takes on the shape of a habit, an effort to think, to take decision, to take calculated risks, to work, to sacrifice and to take consequences fearlessly for the sake of a noble cause. No one who lives for himself alone can ever be happy. It is the artistry of life to reserve genuine peace of mind for those who live in the service of others. By love is the human world sustained and this zealous guardian of society must avenge on those who are out to destroy its power.

Every form of existence has its hidden purpose, and its true being lies in realizing it in harmony with similar purposes of others. The ideal life, the joyous life, is one of harmony within one's



own self as well as with others. One of the most important duties to which man is called is to live happily in interpersonal relations with fellow travellers on earth. While feelings and emotions supply the fuel of life, it is the reason that turns this fuel into proper energies of man and canalizes them into right directions. Beware of a pure rationalist as a guide and so of the out-and-out emotionalist. Sweet life is a blend of the two, when the feelings and reason counsel to one another in constant dialogue. It is this unique blend which the connoisseurs of life alone know best to distinguish. To develop, therefore, finer sensibilities in life becomes the enviable goal of life.

Under the stress and strain of living, particularly in the hectic civilizations, the mass of people rather try to escape from life by conforming to conventional standards, or swimming with the current, thus not being able to live their genuine lives. When the authentic being of a person is denied its natural growth and expression, and when the whole personality is devoured by conformism, the individual loses his own centre and is consequently found making restless activity or withdraws himself into a corner far away from the challenges and tasks of life. Such alienated persons constantly dwell under the fear of insecurity and unbelongingness. Deprived of genuine happiness, always living on the behests of others and never their own genuine selves, they have never tasted, in fact, the *elixir of life*. Being bewitched by any consolation such as *life hereafter* which will be a better life, or any dubious ecstasy in submission to some god or idol in society, are fake

satisfactions, a make-believe of the pre-adolescent mind and in no case genuine, zestful living.

Yet fine living is not an extreme self-centred existence. It is *sweet-reasonableness*, it is humour, it is *love* having an eye on what is sublime in life. And even at the face of the absurd, the ridiculous and the tragic, it has proportion enough not to fly away in sheer disgust and anguish and make a niche in an already sick and dying soul. If life is for living and not a waiting room for the train of death to arrive to pick up passengers to their destination then life must be accepted for whatever it is worth. The art of living lies in making the best of this situation. Those who cry and bemoan for the misery they nurse in their bosom and for the happiness they miss may need check up whether or not they have, in the first instance, accepted life for all its hazards. The conscious or unconscious rejection of life as a dream, an illusion, a sin or an evil damages badly, I guess, our capacity to live and thereby distorts our modes of living. Accepting death as a plain fact of life, rather than wishfully camouflaging and rationalising it, is a first lesson in mental health. Let not therefore the final scene of man's life paralyse him into overwhelming dread but release the much-wanted motivation to live every moment of one's life. Without freedom from fear and insecurity, and without freedom to follow the legitimate bent of one's personality, there can be no meaning of freedom—constitutional or personal. And where there is no freedom, there is no life. It is gross bondage, a sub-human existence. Great many of us fall prey to the pseudo-pleasures of bondage while, for instance, pursuing

all-consuming 'isms,' worshipping the idols of society and the like. The courage to live having departed, we sooner bid good-bye to reason within us. And soon the capacity to think gets into disuse and is found rusting. Thinking for one's own self becomes a painful process and adds to the already poignant life of the soul.

As a result, the 'unexamined life' becomes the routine existence tearing big holes into the treasures of life. Imagine a man whose *thinking* is being done in the party offices by a few bosses or by commercial firms only to be accepted as finished, wholesale products to be consumed willy-nilly. Such a desensitized life that robs man of his dignity and meaning degrades him to a shameful existence. And yet they are honourable men ! How many such honourable men protest vehemently when told that the thinking is not their own and that they are living mediumistic life ? But who cares when the numbness has overpowered their already low vitality of life. The brute violence or ideological aggression are only ugly monuments to the departed joys of life. It is indeed pathetic to see millions upon millions of people kneeling down in worship before these shrines and the advertisement media of the world depicting these scenes fervently as the grand spectacles of life and the de-souled people avidly taking in this tempting material. The poison of life increases unabated when in the quandary of statistics and the jungle of quantities, man has lost the simple discrimination of quality from another quality and of a quality from a quantity. The shades of life are no more discernible and the much neglected word 'taste' goes to seed.

**Who lives if the taste dies !**

The culture of the masses was not intended to be of crowd-thinking but of "thinking independently together" and it is in this thinking independently together that the charm of living is bequeathed. Otherwise a unicellular organism has perhaps a more satisfying existence.

It is the constant dialogue of the souls that gives new dimensions to life. The shut-in persons, hedged in by their prejudices, dogmas and illusions, have never flown on the wings of free thought into a realm where there is an abundant insightful experience of and communication with the best things of life.

The best things of life ? Not the mundane pleasures born of passive and routine living, not the sensuous pleasures of the decaying flesh but the wholesome joys of the whole person in total harmony with himself and things about him. It is that ease of living a harmonious life, exploiting all conflicts and opposition to its set purpose of creative living and knowing no defeat, that generates the beauty of life. It is not the life of boredom consumed in unacceptable work, not the life when pleasures are being bought in commercial houses of all descriptions, not the life which is being put up with somehow since the birth had to be earlier. It is rather an act of faith, faith in life and the gifts that it has in its trust. It is a life when work becomes a creative joy, when pleasures are at the bidding of the soul and not at the mercy of cinema managers or tea or coffee houses, when the centre of one's life is within one's own self and not in the selves of bosses or of

any other powers that be, when work and leisure have free commerce with each other and become inseparable companions in joint partnership to happy life. It is in such loftier moments of existence that one has the taste of life sublime.

The problems and challenges of life are the very reason why man should live. To fly away from them and take shelter in the fossilized soul is to commit breach of trust with life, a moral sin that has its psychological punishments. Responsibility and choice covered up by commitment are the *sine qua non* of humanity. You have only to see an anguished man and to conclude that he has not trained himself to face the external situations and his own self. What Maritain calls "Wisdom of Grace" turns out to be wisdom born of the good sense and determination to meet the challenges. Every human being has potentialities which are waiting to be actualized only if one picks up the confidence to try out his potentialities and not to be despaired at initial failures. It is out of failures that one learns to succeed if one is not fortunate to be straightaway a shot. Circumstances of life do matter and do have their say but they too are not a world of their own. They are prepared to enter into communion with man only if he is prepared to come forward. In any case, the supreme joy does not lie in the circumstantial freedom or fortune but in what man intrinsically becomes. The glow of joy, confidence, knowledge and virtue are worth more than any make-believe aura of high status to which the inner strength of man may or may not in all cases correspond. Therefore, he who has learnt to trust himself and his

powers has known the secrets in Pandora's box. People are disposed to succeed or to fail in more or less the proportion in which they, willingly or unwillingly, hug to optimism or pessimism. The amount of work done with optimism, to be sure, has better total yield than the same amount of work done under blues. The success-disposition born of optimism becomes an unconscious driving force and saves lot of wear and tear which pessimism entails but fails to repair.

A few moments daily with one's own self, not in morbid brooding but in healthy self-reflection and self-dialogue, promise a very rich and rewarding life which heavens would envy. With a little effort it is possible to know one's self notwithstanding the warnings of metaphysicians that self is much too elusive. Unless man becomes reasonably conscious of his unconscious he will continue to fail seeing the lights and thus go on missing the feel of freedom which is his birth right. There is no illusion greater than the one that freedom is something already given, a matter of political constitution or a gift of economics. However important they may be the freedom in life has to be won ; it cannot be enjoyed either as a heritage or by proxy. It is a quality of the mind that has understood the laws of its own nature as well as of the external world and has learnt to strike a balance thereby creating more freedom. It is only then that freedom becomes both means and end, i.e. freedom for more freedom. What a pity that there are thousands of people who have never known the visitations of freedom and yet claim full legal living ! Living without reasonable freedom is, by itself one

great circumstance of unfulfilment of life on earth.

The twin virtues of freedom and creativity are the real forms of life ; without them life is just a shadow. Both create *change* and make more growth and self-fulfilment. To fear change is to be morbidly neurotic while to welcome it and to go riding on it is the mark of life. But a good rider does know too what horse to select. Therefore, not any change, nor change for the sake of change, but the change calculated to richer life. It is the mastered change that allows the artist of life to use change in the external world as well as to accept it regarding one's own self, leading him gracefully to old age and to the final moment when he himself could clear out from the world saying to himself, 'Bravo, well done !' Sense of humour ? Yes, right upto death. Without the sense of humour neither life nor death can be faced, much less enjoyed. Yes, death can be enjoyed when one dies without the pangs of conscience. And even when the heart is failing the light-heartedness keeps company to the last. Spinoza had some such thoughts in mind when he said that free man thinks nothing short of death. To be ready to face old age and death is to accept life and all that goes with it in its proper perspective, for otherwise the fear of death robs millions of people of their very zest for living. Let neither the past nor the future sway so much as to take the zest and meaning out of the present, only let them mingle in the harmony of creative life here and now.

But is living as simple as that ? In a way yes, in a way, no. Those who by precept or personal

experience have arrived at the right insight into the meaning of living would not find life any burden. To them elegant and happy living is as simple as for a duck to swim in water. But those who by chance have missed this lesson would any time be gainers if they cared to share other person's experiences and comments on life. I believe no one is so limitlessly learned and experienced as to refuse to share the experiences with others.



TWO

## *THE HUMAN MACHINE AND HOW IT WORKS*

DR S. BAMBAH

THE GREATEST FEAR of mankind is the fear of pain, disease and death. Therefore, men have an intense interest in the matter of health and disease. To understand disease it is essential to know how the normal human body works.

**Skeletal System, Height and Weight :** The body is largely a matter of bone structure. The skeletal pattern is set by heredity and modified by the forces which help to mature our body. The framework on which the body rests is the vertebral column or the backbone. It consists of several smaller bones fitted to each other with a soft cushion or intervertebral disc and supported by ligaments and muscles. When walking or sitting the shock between the bones is absorbed by this cushion which also permits rotation. In the middle of the cushion is a soft pulpy material, the nucleus pulposus. In sudden jerks this disc might break and the pulp escapes, or is pinched. Such an occurrence is associated with pain and backache and is popularly known as

slipped disc.

The vertebral column maintains posture. Defective posture, weakness of muscles, and ligaments alter the normal curve of the spine and if uncorrected lead to permanent damage.

The body is a good indication of a person's weight. Build and shape have to be co-related to give a proper idea of weight. The trunk with its powerful bone structure and tightly packed visceral content contributes more to weight than head and limbs. The dimensions of the long bones and the spinal column largely determine height. They are little susceptible to diet except calcium and vitamin D but are susceptible greatly to hormone influences of the endocrine glands.

Unlike height which is stable, weight is a variable feature. Total weight is a measure, partly of soft tissues and as this is variable, weight becomes variable. In general, muscle tissue makes up 40% weight. The least stable factor affecting body weight is fat which constitutes 10—15% of body weight. It is by far the most controllable factor. Excess of fat is chiefly to blame for overweight or obesity. Exercise, while it enlarges and toughens muscle, cannot counter-balance the excessive storage of fat resulting from overeating. A mile long walk on level ground uses only the energy of a small bar of chocolate. Irrespective of age but allowing for difference in body build the most favourable weights for health and longevity are those of adults which come closest to the average between ages of 25—30. Underweight people have less trouble than overweight people. Just as the person who is over-

weight can improve his condition by physiologic book-keeping, the man who is underweight can produce a gain if he decreases expenditure of energy and increases intake of calories.

The body is equipped with a great many automatic checks for preserving healthy weight. Heredity, nervous and endocrine systems influence this.

**Bones :** Bones of the human body have three general forms. Long bones, e.g. arms and legs ; flat bones, e.g. ribs and sternum skull bones; irregular bones, e.g. foot and wrist bones. They are the solid element of structure that maintain the body and regulate its form and position. By skeleton we mean bones and joints. Bones protect the soft parts from injury, serve as an attachment to muscle and provide a store of calcium and phosphorus. Through their muscular attachment the bones, such as long bones of the arms and legs, are converted to strong levers, tools or weapons used for work locomotion and defence. Bone consists of large proportion of mineral matter, chiefly calcium and phosphorus, with small amounts of magnesium, fluorine, chlorine, and iron. Some bones are developed in cartilage ; others are formed by deposition of minerals in membranous tissue. This deposition is called ossification. It starts from a primary centre in each bone separately. Subsequently secondary centres arise. These secondary centres start usually after birth.

Where two bones join, a joint is formed. Joints usually have a capsule or covering and a potential space. They are lined in some cases with a synovial

pad. Dislocation of a joint means a complete separation of a joint. Arthontis means the inflammation of a joint.

**Muscles :** The muscles again are divided into three groups—(1) The cardiac muscle, which is the muscle of the heart, is of a special construction ; (2) Involuntary muscles or smooth muscles. These muscles are found in the internal organs and are called involuntary because we have no conscious control over them; (3) The voluntary or skeletal muscles which are what we commonly mean by muscle, that is visible muscles. They consist of protein 20%, and water 80% in which minerals are dissolved. Their colour comes from a pigment myoglobin.

A muscle derives its energy for contraction from combustion of carbohydrate. Glycogen is the form of carbohydrate which is used for energy production. A whole series of chemical processes occur in muscular contraction which needs oxygen. Muscles have the ability to contract, without receiving the full oxygen requirement. This is of great advantage as short periods of strenuous exercise can be undertaken, which would otherwise be impossible, for the respiratory and circulatory systems are quite unequal to the task of furnishing, during the exercise, the great volume of oxygen which is ultimately used in the recovery process.

**Blood :** The integrity of the skeletal system and the work of the muscles can only be guaranteed and preserved by an adequate supply of various nutrients conveyed to it by the blood. Blood is the red viscid material which is conveyed in the arteries,

veins and capillaries. It consists of three formed elements : the red blood corpuscles, the white blood corpuscles and the platelets, suspended in a liquid called the plasma. The plasma consists of water, minerals and the plasma proteins. One of these on interaction with a substance released from damaged tissue or platelets leads to blood clotting. This jellied blood is composed of the same formed elements mingled with threads of fibrin arthdraun from the plasma. The residual fluid is now known as serum. Blood clotting is an important physiological process which prevents death from bleeding. Very complicated processes result in the formation of the clot. Four substances, prothrombin, calcium, thromboplastin and fibrinogen are necessary for clotting. Prothrombin is made in the liver, but for its making vitamin K is essential. Thromboplastin is released from damaged platelets and tissues and fibrinogen is present in the plasma.

The red blood corpuscles are vital to life. In health we possess 5 million corpuscles per cubic millimetre of blood. When less than this is present, we have what is known as anaemia. The red cell has a capsule enclosing a pigment protein or haemoglobin ; red cells are generated in the bones. It has a short life. It is driven round the body at high speed once or twice a minute and is subject to stress and strains. It finally breaks up and disintegrates. Its life span is 80-120 days and its fragments are removed by the large splenic cells called reticulo endothelial cells. The pigment haemoglobin is the all important constituent of cell. It resembles the plant pigment chlorophyll with an important

difference that haemoglobin contains iron. In fact, our blood has enough iron to make a two inch nail. The iron gives the haemoglobin power to carry oxygen which is vitally needed for activity of tissues. The blood is oxygenated in the lungs into oxyhaemoglobin. In the tissues haemoglobin gives up its oxygen and becomes reduced haemoglobin which is dark red. Hence arteries which carry oxyhaemoglobin have bright red blood and veins, which carry reduced haemoglobin back to lungs have blood of a darker colour.

For the production of the haemoglobin iron is needed in good quantity. To retain haemoglobin the capsular structure of the red blood corpuscles must be intact. For the production and maturation of the corpuscles the body needs vitamins C and B<sub>12</sub> and folic acid and the minerals: iron, copper and cobalt. The thyroid gland has a general stimulant effect.

The white blood cells which are of several forms are the scavenging cells. They have the power to ingest bacteria and can move. They are much less in number—5000-6000 per cubic millimetre. The main types are, neutrophils which increase in acute infection; lymphocytes which take over in chronic infection and monocytes; eosinophils which preponderate in skin and allergic disease and basophils whose exact function is not known. The white blood corpuscles have no haemoglobin. Some of them are formed in the bone and others in the spleen and lymph glands. The platelets are small colourless discs which number about 250,000 per cubic millimetre. They are responsible for

liberating thromboplastin.

Human body has been divided into four blood groups on the basis of some antigens present in the cells and plasma of blood. The compatibility or incompatibility of the blood of one group with the blood of any one of the other three has been studied exhaustively and is known in a general way. Compatibility is the basis of successful blood transfusion.

Besides the above groups several other antigens have been found in recent years. Such antigens or Rhesus factor, or Rh factor are of two types. 85% of the race is Rh positive and 15% Rh. negative. If an Rh. negative woman and Rh. positive man marry, disorders in their offspring are likely to be due to Rh. incompatibility.

**Circulatory System :** The propulsion of the blood round the body depends on two factors, the integrity of the pump or heart and the patency of the tubes, i.e. arteries veins and capillaries. The heart is the pump which circulates blood throughout the body. It beats 100 times a minute in a small child and 72 times a minute in an adult. The heart begins working before birth and stops after death. It may slow or quicken giving itself some rest but otherwise it never gets complete rest. The action of the heart is voluntary. The heart resembles a closed fist and is situated on the left side in the rib cage. It has a covering, the pericardium and its muscles are supplied by the coronary artery. When this artery is blocked coronary thrombosis results. This again results in damage to the muscle and less efficient working of the heart. If the coro-

nary arteries are thickened, less blood flows to the heart. In conditions of exercise when more efficient working of heart is required pain is liable to occur. This pain is called Angina.

The heart consists of two halves, right and left halves, which are again sub-divided leading to four chambers. Each half has no communication with the other. The upper half of the right side or right atrium receives blood from the great veins. This passes unidirectionally through the opening between the atrium and ventricle, to the lower portion or right ventricle : the right ventricle pumps blood into the lungs. The left atrium receives blood from the lungs, propels it to the left ventricle from where blood passes into the aorta. All openings are guarded by valves which provide unidirectional flow. If the valves are damaged as in Rheumatic fever and Syphilis, mixture and retention of blood can occur. There are in reality two circulations—greater or systemic through the body as a whole, and pulmonary through the lungs. The heart acts as a two cylinder pump connecting these two systems. The systemic circulation serves to carry oxygen and food materials for distribution to all parts of the body and to remove carbon dioxide and waste products of metabolism from the tissues. The pulmonary circulation is for the purpose of ventilating the blood, that is, elimination of carbon dioxide into the air of the lungs and absorption of oxygen. It follows, therefore, that for the passage of blood through the tubes, the tubes must be elastic and receptive to the blood. In the tubes which are the arteries this receptive element is the peripheral



resistance. At each beat of the heart, sufficient pressure must be generated so that blood can be propelled through the arteries. Hence when the ventricle contracts and forces blood into the arteries, the arterial pressure is highest and is known as Systolic Pressure. When heart relaxes, the pressure in the arteries is lowest and this is the Diastolic Pressure. Blood Pressure is Systolic Pressure and Diastolic Pressure. Blood pressure depends on five factors; (1) Pumping action of heart, (2) Peripheral resistance, (3) Viscosity of blood, (4) Quantity of blood in arterial system, (5) Elasticity of arteries. If the heart is weak or damaged the pressure falls again, if the arteries are narrowed or thickened, rise in pressure occurs as greater force is necessary for propulsion. Subsequently, however, the heart fails to maintain such high pressure and heart failure occurs.

The heart's action is subject to nervous control. We are all aware of the fact that the heart beats faster under emotional tension. Messages from the heart pass to the brain and *vice versa* all the time. Nervous control of the heart is either exerted directly or reflexly through some other organ. Direct impulses may either slow or increase the heart rate. The Vagus is the nerve which slows heart rate. It acts by liberating a chemical at its endings in the cardiac muscle. The accelerator nerve is the sympathetic which also acts through a chemical mediator.

**Respiratory System:** The effectiveness of the ventilation process which results in proper aeration of the blood depends on the integrity of the respiratory system. This system comprises nose, trachea,

bronchus and the air sacs. Thus the lungs are just a mass of these air sacs and bronchus.

The air which is moistened and warmed in the nose enters the trachea and lungs during the process of inspiration. In expiration the deoxygenated air loaded with carbon dioxide is expelled again to the atmosphere. Ordinarily 18-20 respiratory excursions (Expiration and Inspiration) are made per minute. The rate is variable and varies in children and adults. It also varies in exercise, sleep and fevers.

During inspiration the chest cavity enlarges, the diaphragm that is the muscular partition between abdomen and chest descends and air is literally sucked in. In expiration muscular effect by the abdominal muscles lifts the diaphragm and air is squeezed out.

In quiet respiration the total amount of air breathed in and out is termed the tidal air. Vital capacity is the volume of air breathed out by forced expiration after taking forced inspiration. This is the maximum reserve of air which can be taken in and out. It varies with size, sex, surface area and disease.

Respiration is controlled by nervous and chemical influences. The most potent regulator is the amount of carbon dioxide in the blood. Less so is the amount of oxygen in the blood. The nervous influences are exerted both from the medulla and the cortex as also from centres situated in the lungs and carotid body.

During inspiration oxygen in the inspired air is combined with haemoglobin in the blood flowing through the lung capillaries. Such a compound or

oxyhaemoglobin is carried to the tissues where active tissues extract the oxygen leaving reduced Haemoglobin. The presence of reduced haemoglobin enables the blood to absorb the carbon dioxide which is liberated during tissue activity and muscular exercise. Such carbon dioxide then is returned to the lungs and expelled in expired air. Inspired air, therefore, has more oxygen 21% and less carbon dioxide 0.4% than expired air 16% oxygen and 4% carbon dioxide.

**Food Digestion, Absorption, Metabolism :** Oxygen is necessary for activity of tissues but food is necessary for the growth of tissues. To enable the body to act as an efficient machine our daily diet should include adequate amounts of proteins, fats and carbohydrates and vitamins, minerals and salts. Lack of any one of these food factors reduces our vitality and efficiency. Carbohydrate and fat serve as fuel for the body. Proteins through their nitrogenous constituents help in replacing worn out parts of the body.

Very little of our food is capable, in its unaltered form, of nourishing the body. It must first be digested, that is, it must undergo certain chemical changes preparing it for absorption. The whole gastro-intestinal tract or stomach, small and large intestines are therefore like kitchens of the body's household where food is prepared for the tissues. Important digestive enzymes which are active in the stomach are Pepsin, a proteolytic enzyme. This acts only in an acid medium ; hence lack of acidity, as occurs in excessive smoking, tea or coffee drinking, leads to dyspepsia.

The pancreatic group of enzymes Trypsin, Steapsin and Amylopsin act in the duodenum or first part of the small intestine to digest proteins, fats and starches. For the proper digestion of fats by Steapsin, bile is necessary. In the absence or deficiency of bile, disorders of digestion occur. Intestinal ferments of importance which act in the lower intestine are Erepsin, which breaks Peptones into amino acids, and Nucleotidase which breaks cell nuclei of meat, liver, kidneys, etc. The large intestine has no digestive function. It simply absorbs water and makes a formed faecal mass. The bacteria which are present there in large numbers synthesise some vitamin like K and B. After absorption which occurs in the small intestine along its length, food factors like monosaccharides, fatty acids, and amino acids pass in the portal blood to the liver. The liver is the great factory of the body where by certain intricate chemical processes metabolism of these factors occur into substances required by the tissues. Another great function of the liver is the protective and detoxicating action. By certain combinations toxic substances are rendered non-toxic. Damage to the liver, therefore, leads to toxic diseases of the body.

**Minerals :** Of the mineral salts we need for adequate health, sodium, potassium, iron, calcium and phosphorus are important. Sodium is a vital salt. Very little is allowed to escape in the kidney. Much of it is concentrated in the living cells of the body and as it is present in most foods we seldom suffer any lack except in disease. The same is true of potassium. In the case of iron, our requirements

increase in certain physiological states like pregnancy. Women lose a lot of blood at menstruation which has to be made up by increased intake of iron. Hence women are more likely to have iron deficiency anaemia.

Calcium and phosphorus are important specially in childhood. They form the basis of good bone formation. In the body they have a ratio to each other. If one is excreted more in the kidney, the other rises in the blood. Ultimately both fall and disorders of bone and muscle result. Calcium and phosphorus level in blood are regulated by a hormone Parathormone secreted by glands in the neck.

**Endocrine Glands Hormones :** Hormones are internal secretions which are secreted by the Endocrine glands. From the many chemical substances in the blood the cells of these glands manufacture secretions with very powerful effects. These hormones are carried to all parts of the body. It is the action of these secretions which causes the growth of bone and direct development of stature along normal lines ; over activity of this gland or under activity of that one and a giant or dwarf is the result.

Others influence mental processes, development of sex organ and metabolism of food materials. They govern usually slowly moving processes whereas the nervous system presides over rapid processes of thought and muscular movements.

The most important producer of hormones is the pituitary gland situated at the base of the brain. It is the orchestra leader. It produces many hormones which act on target organs, the Thyroid or

the gland visible in the neck, the pancreas which thereby produces insulin, another hormone and the adrenal glands. The last named are situated on top of the kidneys. Their secretions guide our reaction to the stresses and strains of life and also control our salt and water metabolism. In addition pituitary hormones stimulate the male and female sex organs. Following this initial stimulation, the testes and ovaries secrete their own hormones which guide production of spermatozoa fertility, ovulation and menstruation in the male and female respectively. Overactivity of either the pituitary or any of its target hormones lead to many disorders. Similarly underactivity is also harmful.

**Excretory Systems :** The main organs of excretion are the skin and the kidney. The skin forms a complete covering for the body. It regulates body temperature, produces vitamin D on exposure to sunshine, and protects the underlying delicate tissues from injury by mechanical and bacterial means. It excretes small amounts of waste matter. Ordinarily, however, the bulk of excretion falls on the kidney. Should the kidney fail, the skin excretes more waste matter. Apart from the kidney the bowels excrete certain waste matter in the faeces. Similarly the lungs excrete carbon dioxide.

The kidneys, two in number, consist of a filtering apparatus, the glomerulus and collecting apparatus or tubules. There are about the million glomerulus in each kidney. Each one has a tiny blood vessel in it. All the constituents of the blood are filtered through the glomerulus. However, once this filtrate reaches tubules certain essential substances are selec-

tively reabsorbed and the subsequent filtrate, the urine, is passed out of the body via the ureters and bladder. Important amongst these essential substances, or threshold substances as they are known, are sodium, potassium and glucose. The products for which the body has no use like urea, uric acid and other poisons are excreted completely by the tubules.

Thus in man 150 litres of fluid are filtered by the glomerulus but only 1—2 litres escape as urine. This ability to concentrate urine is one of the most important functions of the urine. It is lost in renal disease. Urine is collected from the kidney by the ureters and stored in the bladder. At a certain specified limit the urine is voided largely through reflex nervous mechanism which is partly subject to voluntary control.

**Autonomic Nervous System :** The autonomic or involuntary nervous system governs those functions which are carried out automatically and which in ordinary circumstances do not obtrude upon consciousness. These functions include the control of the rate of the heart, the movements of the gastro intestinal tract, the calibre of the small blood vessels, the contraction or inhibition of the smooth muscle in various structures, as for example, skin urinary bladder, gall bladder, bronchi and secretion of sweat and various digestive glands.

The autonomic nervous system is divided into two main groups : the sympathetic and the parasympathetic groups. Their governing cells lie in the spinal cord and brain and their branches pass through certain relay stations or ganglions to all

parts of the body. Mainly speaking the sympathetic group is stimulated in conditions of emotional stress and anger or as it has been likened, a man at war, whereas the parasympathetic acts in a man at peace. It can be deduced, therefore, that sympathetic stimulation leads to flushing of skin, redness of face, dryness of mouth, lack of appetite, palpitation of heart and retention of stools and urine. Parasympathetic stimulation has opposite effects.

**Nervous System Contd. Spinal Cord :** The spinal cord is white and soft and lies within the vertebral column. Many nerves enter and leave the cord. The cord is covered with three coverings, the pia, arachnoid and duramater. Between the arachnoid and piamater, the cerebro-spinal fluid forms a fluid cushion. The spinal cord is continued upwards to the medulla oblongata or hind brain. All the coverings and the cerebro spinal fluid are also continued upward.

The spinal cord is a reflex centre. Reflexes are automatic in voluntary effects brought about when certain nerves are stimulated e.g., winking of eye when dust touches it—removing finger from lighted match etc. These actions occur apart from our wills and intelligence though by cultivation of our higher faculties, we can to some extent control them. Most of these reflexes are mediated through the spinal cord.

The spinal cord is also a two way conducting pathway. Its fibres transmit motor impulses from the motor area of the brain to cells which relay them to peripheral nerves. It also receives sensory impulses which it transmits to the brain.



**Brain :** There are something like 12 billion nerve cells in the human brain. The brain and cord are composed of white and grey matter. The white matter of the nervous system consists of enormous number of nerve fibres. Some are long, others are short. Different sensations are conveyed through long and short fibres. Upon a rough calculation it may be said : if all the fibres were joined together it would make a thread which can be wound round the equator several times.

Communications between nerve cells are carried out through their processes. Contact is made through terminal swellings or synapses. All these synapses are not direct. Large number of cells send impulses to central exchanges—which are also connected. Nerve impulses are always transmitted along their correct pathways and are very accurately timed. All the nerves end in the brain. The brain is a mass of nervous tissue which is irregularly shaped. Different parts have been given different names. Size, shape and weight of the brain vary in different species.

The human brain has seven important subdivisions, the medulla, pons and midbrain, the thalamus, and hypothalamus and the cerebrum. Behind the cerebrum is the *cerebellum*. The medulla regulates the involuntary activities such as rate of heart, calibre of blood vessels and respiratory movements. The thalamus is the great receiving centre. It is a centre for appreciation of pain and other sensations and feeling. It is thought to be consciousness.

The hypothalamus governs the pituitary gland,

thus it has actions on the endocrine glands. Besides it controls the temperature regulation in the body. It also appears to be a centre from which reactions expressing the primitive emotions are controlled.

The cerebrum is composed of furrows and mounds. The convolutions allow for an increase in cortical grey matter with minimal increase in volume of brain. The cerebrum is undoubtedly the seat of the mind. It is the organ of thought, intelligence, memory, reason and all those mental endowments in which man is superior to animals are found there. It has motor and sensory areas. From the motor area or activity areas, fibres pass to control all activities of the body. The sensory or receptive area control, classify and receive sensations. Touch, heat, cold, taste, hearing and visual centres are all present in the cortex.

The identification of these parts in the cortex has been shown by experiments on animal and by recording electrical activity in the brain. Our various experiences are imprinted as memory pictures in various parts of the cortex, where the impulses received through sensory nerves, sight, hearing, touch, etc. are interpreted. These several areas are connected by great numbers of nerve fibres running in the white matter. Intellectual capacity is determined by the sum of all these past experiences which can be recalled in consciousness and by abundance of the the association fibres. Destruction of one area of cortex reduces but does not destroy intellect.

The cerebellum is also composed of grey and white matter. It carries out its very important functions beneath consciousness. Non-sensory impulses

are constantly received from muscles of limbs, neck, joints, eyes and semicircular canals of the ear. The cerebellum interprets them and passes messages to cerebrum and midbrain and to the muscles to enable them to perform muscular action in smooth co-ordinated manner. The posture of the body depends on the cerebellum.

**Special Lenses Vision :** The human eyes provide sight. Each eye consists of a system of lenses which transmit light points so that they may be projected on the retina. That part on stimulation sends a certain definite pattern of impulses to the brain centres enabling us to see or perceive the object. The system of lenses consists of the cornea and the lens. If they are unable to focus the image on the retina disorders of vision occur. In myopia (short sight) the image falls in front of the retina. In hypermetropia or long sightedness they fall behind the retina. Appropriate measures such as extra lenses have thus to be used to focus the image on the retina.

The retina is a nervous structure. Apart from the ganglion cells and fibres it consists of specialised structures known as rods and cones. The rods are concerned in vision at night and possess a pigment known as visual purple. The rods are thus receptors of vision. When the pigment is altered, nervous impulses arise. The cones are concerned in a similar manner with daylight vision and for the appreciation of colour.

The most acute vision occurs when light rays fall on the fovea centralis or yellow spot which has only cones. The blind spot is an area in the retina

which has no rods or cones. Consequently no light is perceived there. When we visualise an object, an image is formed in both retina. Exactly identical spots are stimulated in both retina hence we see, as one object. This is known as binocular vision. Vision in human beings is three dimensional or stereoscopic, that is objects have depth and volume in addition to height and width.

**Hearing:** Every sound that we hear is due to waves of air beating upon our ears. The type of sound, its pitch, loudness or softness, sweetness or harshness depends on frequency, size and form of the air waves.

The sound waves are collected by the external air. They are then transmitted to the drum membrane—which beats in time with the air waves and vibrates. These vibrations in the middle ear are transmitted to certain small bones of the ear whose movements cause a certain specialised structure, the cochlea, to vibrate. The cochlea is a spiral organ which has certain brain cells surrounded by nerve cells. The vibrations of sound cause the train cells to flutter. These lead to nervous impulses which are carried through the brain and perceived in the cortex. The auditory mechanism can distinguish between pitch, quality and intensity of sound. This is because the cells vibrate in a specific pattern for each sound.

**Smell:** The sense organs of smell lie in the nose. Substances to excite smell must be carried in the gaseous form mixed with inspired air. The sense organs convey messages to the brain for interpretation.

**Taste :** The organs of taste are the taste buds in the tongue. Some are stimulated for sweet. others for sour and still others for bitter etc. Each bud has a nerve fibre. Substances in solution enter the pores of the taste buds and stimulate the hairlike ends of the cells within.

**Cutaneous Sensations :** They are aroused by stimulating the skin namely touch, pressure, pain, heat and cold. They depend on a special type of sense organ in which a nerve fibre terminates.

**Conclusion :** Much of what has been said is only a very inadequate summary of the manifold mysteries of the human body. So much is known, and so much has yet to be known before we can attempt at anything like a comprehensive summary of how that wonderful machine, the human body works.

## THREE

# THE ART OF RELAXATION

-NARAYANI BASU

Life must have been dull and mechanical had there been no scope for relaxation. Relaxation and leisure are related to each other and one is inconceivable without the other. The necessity of leisure has been highly appraised both by the philosophers and the common man. 'Wisdom cometh by opportunity of leisure,' said an ancient prophet. According to Aristotle there can be three ends of human life—attainment of theoretical knowledge, pursuit of happiness and leisure, but leisure is the centre around which revolve the other two. Contemplative life is closely linked to the Aristotelian notion of pleasure. Leisure in Greek is *skole*; in Latin *scola* and in English *School*. The word 'school' does not, properly speaking, mean school but leisure. Western culture itself is based on leisure.

The western world, particularly the Greek philosophers, have made relaxation a condition of achievement of understanding, an opportunity for

satisfaction of the higher ends of life. But relaxation has got another connotation too. It also means recreation, an absolute freedom from activities centering round the means of livelihood. Relaxation has sometimes been combined with occupation. Thus the artist, the scientist, the musician and the scholar devote their time in activities which provide both relaxation and an opportunity for earning their bread. The socialists and communists claim that the more the ideal will be realized, the greater will be the opportunity for relaxation for more people through their work, rather than outside their works.

In the primitive society the opportunity for leisure and relaxation was not a monopoly of a privileged class. The mode of life demanded labour from every member of the community. To him fell his share of labour and relaxation. Gradually the discovery of agriculture paved the way for the emergence of a leisure class. Capitalism has further expanded the growth of a new leisure class. The workers and day labourers toil hard and are themselves deprived of relaxation ; so, thinkers like Ruskin, Tolstoy and Gandhi have suggested manual labour as an escape from social ills. Even the artists, philosophers and geniuses should do some manual labour. This will dignify human labour, give them time to relax in a more profitable way. Proudhon also said that leisure should not be one's own. Man should spend his leisure for the general welfare and not for profit.

Preoccupation of mind is not relaxation but the very opposite of it. Relaxation is as necessary for

the mind as it is for the body. Even the finest Swiss watch requires oiling and cleaning. The mechanism of human body and mind is more delicate than that of the watch. So, why should it not refuse to work unless it is cleaned at regular intervals? The characteristic feature of modern age is high tension. We have forgotten to enjoy the beauty of life. Life has become mechanical and with the advent of science and technology the pace of life has increased. New opportunities of self-development have opened up, but competition too has so pervaded all the spheres of human life including the social, professional and even educational world that every man is meeting his demands at the cost of his utmost energy. Each and every individual, from the merchant to the simplest stenographer, from the president to the student of political science, from the captain of the team to the fans attending the test match, has his nerves stretched to the highest tension. Even the social affairs in modern life prove to be no less bearing. The hostess at a party passes through a tension till the dinner is over. The doctors and lawyers are better examples of busy, over-active life. They hardly get any time to perform their social duties. Over activity and rush are distinctive characteristics of the modern inventions, and labour-saving devices have reduced the physical drudgery but have increased the nervous strains. The international situation is tense and is adding to the general mental disturbance. Many more people are being gradually drawn into the orbit of the emotionally disturbed. The businessman is facing new problems caused by the freaks



of the market, the housewife pays exorbitant price for food, the labourers do not know how to meet the ends, the politicians and statesmen are busy solving national problems. Sometimes the worry is just to keep up, not to lag behind.

The effects of this high tension are many and varied. Blood pressure, colitis, insomnia, even indigestion are the common companions. The high degree of fatigue caused by mechanized and routinized work has decreased the working capacity.

Rest has been prescribed by doctors as the panacea of physical and mental tension. Rest, undoubtedly, is one sort of relaxation. To many, the time taken out for relaxation seems a total loss. Adults, like many children, prefer to keep going, regardless of consequence. Mind is the real guardian and protector of the body. Time devoted to rest is likely to produce an unexpected result. It enables us to work harder than before.

Selecting the proper moment for rest has an importance not generally understood. Many people prefer to work hard till late at night and get up very late in the morning, thereby losing the best time of work of their life. Some again prefer to complete the job and relax for hours together. But it is always better to distribute the hour of relaxation throughout the day than to enjoy long periods of relaxation at a time. Over-exertion decreases the capacity to work and it is better to rest at once than wait until we are completely exhausted.

Relaxation should begin with complete physical inactivity. Full muscular relaxation automatically shuts off mental activity, including worry. The

Indian Yogis have made mental and muscular relaxation a prior condition of acquiring concentration and vigour.

The person who is tense should get more hours of sleep. Various additional measures can be adopted to economize our energy. One such measure is to adjust the daily routine properly. Another is to overlook the minor matters that often occupy our attention. Considerable energy is commonly wasted in unnecessary gossiping as well as in unnecessary thinking. Another cause of fatigue is excitement. One who wants to relax has to learn self-control before everything else. Relaxation is really an art and like other arts it can be cultivated through proper training. Relaxation of mind comes more from recreation and amusement than from rest.

In ancient times tournaments, athletic contests, chariot races, gladiatorial combats, hunting expeditions were the main sources of recreation. Those entertainments have now been dropped. The advent of industrialization with its concentration of population on urban centres brought recreation into new focus. The congestion of the cities and the smallness of space have made outdoor relaxation almost impossible. This situation has drawn fresh attention to the importance of relaxation as a community need. As a result of this demand two types of relaxation—commercial and organized community relaxation have come into being. Commercial entertainments are the most popular sources of recreation in almost all the countries. Motion pictures, theatres, musical soirees organized by professional musicians

and dances come under this category. But they do not always serve the purpose. Sometimes they create further tension and promote other vices such as juvenile delinquency, and organized crime. Agitation against unwholesome recreation provided by commercial companies has forced governments to regulate those commercial amusements. Sometimes motion pictures also become a menace to public morals. Commercial interests are exercising voluntary control to gain public sympathy and patronage.

Growing realization of the importance of wholesome relaxation has led to the development of organized community recreation. The allotment of playgrounds to the children has become the first step towards the organization of community relaxation. The function of the parks which was once chiefly aesthetic has now been widened to include sports and other outdoor games. In spite of its best efforts community recreation movement does not seem to have helped us more than commercial recreation, for like the latter it is also developing a new profession with the old technique. Now even recreation has its training courses. High standards are set up for technical information, personal ability and leadership. Advanced study courses have been started in some European countries and conferences are held at regular intervals to discuss the recreational problems of the community. Perhaps the modern society can boast of providing better and larger recreational facilities for the people but, like commercial recreation, community organized relaxation has become highly technical ; it taxes upon the patience of the people seeking relaxation. Thus community recrea-

tion is not easing our nervous tension as we expect out of it.

So, what is the way out? Relaxation is now-a-days considered by all an integral part of human life and essential to health and physical fitness. So we have to find a way to relax our body and mind. For physical relaxation games and sports have often been suggested by experts as the best means. People have always loved games and even the grown-ups sometimes kill time either by solving a puzzle or by throwing a ball at the dog or at a baby. Games again may be played by a single person like the patience in cards, by two like chess or it may be played by quite a number. Games like football, cricket, baseball, boxing etc. are very much enjoyed by the people but such games require special skill and long practice. Indigenous games like *hadoodoo* can be enjoyed by any person without being a master player. But one difficulty of relaxing the body through games is that game of any kind is very competitive in nature. Hence, if they are meant for relaxation they should not be taken too seriously so that excitement which is always a hindrance to real relaxation can be avoided.

Swimming also is a good physical relaxation both for the young and the adult. It is possible for everybody to swim, for the body is light enough to float in the water. People living near water perhaps always enjoyed swimming but it was popularized not before the end of the eighteenth century. Swimming is a very beneficial sport as it exercises every muscle of the body. Doctors prescribe swimming for the invalids to regain their energy and the use of their

limbs. Anybody, unless he is interested in winning a swimming race, can easily enjoy this sport and relax a great deal.

For mental relaxation we may go to the animals and the birds. Animals have always been a source of joy and therefore of relaxation to us. Many of them are kept as pets because of the affection and companionship which they give to their masters. Dogs, cats and monkeys are specially of this kind. Monkeys have been popular as pets for thousands of years because of their amusing nature. Monkeys are the most willing creatures of all the rest to get dressed and are capable of imitating human ways. Sometimes wild animals like lions, leopards, bears also are kept as pets. These wild animals, of course, should not be allowed to move freely when they are grown-up otherwise they may give us a total relaxation from all activities.

But of all the animals dogs are the best instrument of human relaxation. Since they were the first domesticated animal—long before the food giving animals were domesticated—they have been closely associated with our life and its enjoyments. Earliest man lived on flesh and found the dog chasing the objects of hunting expeditions. Gradually it occurred to him that the dog must be very useful for animal baiting. Perhaps primitive man used to fling up a part of his carcass to his helper in his chase and wild dogs followed him to the camp for more. These dogs were not usually timid enough to stay with man. But perhaps one or two puppies were left behind by chance and were reared by the children or women of the tribes.

At first dog's only service to man was to assist him in his hunting expeditions. But gradually when man settled down to land and began to keep flocks of other animals, he discovered how a dog would help him in other ways. From then onwards some dogs were taught to act as herd dogs and as guards and others, particularly the agile and the alert ones, became hunting dogs. Thus dog is our primitive companion and when properly trained will be a very good and useful companion even today.

The first requisite of training of dog is a thorough understanding of its mind and its limitations. A dog is a creature of habit but it is very quick to learn and can be taught by association of ideas. Training a dog for sport or for domestic service is a very healthy relaxation. The dogs have some degree of intelligence but this intelligence is limited and to some extent mechanical. Moreover, dogs have no reasoning power but they have nevertheless a dog sense, an inborn instinct which we lack. They have also a very good memory and therefore a lesson badly or wrongly learnt may result in forming a faulty habit. On the contrary, a lesson properly taught could be useful and entertaining. The secret of dog training is therefore to make use of and develop the natural faculties possessed by the dog, to direct his instincts rightly and build up proper association. As with child so also with a puppy, training should begin from the very childhood. Dogs are very faithful creatures and have got the capacity to render some service to their masters. Something sensible done by the dogs is really delightful. A well-trained dog is often most sincere and a devoted

companion. A good and faithful dog is more helpful than a human friend and can heal many of our wounds and sorrows inflicted upon us by our society and environment.

Next to dogs can be placed the cats. People can relax themselves with cats too. Cats were held in high esteem by the ancient Egyptians. The credit for domesticating the wild cats goes to them. Cats have not the same intelligence as the dogs but they have charm and delicacy. The choice between cat and dog depends upon the temperament of the tamer.

Bird-watching can be another pastime for us. Thousands of people, young and old, spend their leisure time watching birds. The country, the village, the mountain and moorland, marsh and sea-coast all have their characteristic species of birds. Bird-watching is an occupation both for the amateur as well as for the expert ornithologist. This is because we watch birds chiefly for pleasure—for their colour and song, for the interest of their behaviour and their surroundings. How the flock breaks up, how they choose and build their nests, go for courting, bring up their young ones, feed them and teach them to fly—are all very interesting to observe. Watching the bird can be a healthy relaxation for our mind. It helps us to enjoy nature, to relax our nerves and ease the tense situation we are often passing through. When watching the bird it is better to sit quietly and not to move hither and thither. The presence of a human body usually frightens the birds. So, instead of following the birds, let them follow you.

Among the birds, canaries, sparrows, parrots

and many others are kept in captivity. They are known as cage-birds. Some cage-birds are also taught to speak. Such cage-birds are a source of infinite joy to children and ladies of all times and of all ages.

Dance and music can again be included in our list of recreation. Modern classical dance and classical music, of course, are no more a pastime for us. They require skill and long practice. But if we can get rid of the dogmatic notion that a dancer or a musician must be a very good performer, music can easily be a source of relaxation for all. In fact, every country has got its peculiar folk-song and folk-dance. Folk-dance particularly develops out of the life of people who perform it and so reveals something of their customs, habits and nature of work. Folk dance assumes various forms—ritual dance, animal dance, hunting and fishing dance; harvest dance etc. Primitive people used to perform ritual-dances both on joyful occasions such as weddings, christenings and harvestings and also on sorrowful occasions such as funerals. Animal dance is one variety of folk-dance common among the people of all countries. The primitive man worshipped animals, birds and fish. He tried to imitate the movements of the animals held sacred to him. Animal dances developed into hunting dances. Here the movements of the dance followed the actual hunt. Harvest dance was, perhaps, the most popular among the people of all countries. It was universal in nature. When man settled down to land, his main concern was in cultivating crops and the interest was reflected in his dance, also. In courtship-dance man courts the



girl as they dance together. This developed out of the man's desire to find a suitable wife in order to ensure the continuance of his tribe. These are, in short, the folk dances common among the people of all countries. No folk dance, with the solitary exception of harvest dance, is universal in nature but folk dance itself is to be found everywhere on earth. The notable feature of these dances is that all the people of the community, be they old or young, men or women, take part in it. It does not demand special skill or talent on the part of the performer. Folk dance is gradually disappearing from our life, but it is still found among the hill tribes, the Sant-hals and the backward races of India. We can revive it again just to escape from our worries for a moment. The oarsman pulling the boat, the cart-man driving his cart, the mason constructing the building, sing and relax themselves but they are not connoisseurs.

Some of the modern clubs and societies have widened opportunities for the enjoyment of our leisure time in the city. Youth organisations like Y.M.C.A., Y.W.C.A etc. were originally intended to impart religious instructions to their members. But now club activities have been widened to include physical and intellectual activities like boxing, football, cricket, swimming, debating, camping etc. In the summer during the Puja days, club camps visit different parts of the country. Thus clubs are not only the sources of relaxation but are aids to our physical and intellectual training. Here again the club members, if they want to relax themselves, should be on their guard ; they must not make any

rigid standard of their debate and discussions, dance, amusements and other performances. Their keynote will be friendship alone. A club will be a cheerful place where the juvenile will meet their friends, exchange jokes and laughter, listen to the radio, play a game of table tennis, enjoy drink in the club canteen. Long ago in the kings' courts professional clowns were engaged. Their only function was to create a happy, lively atmosphere amidst serious court surroundings. Those days are gone, professional clowns also have disappeared but we can easily learn to enjoy jokes and laughter in the club canteen.

In fact, the best way to relax is to forget the cares and anxieties of the world. Instead of going to the motion pictures or attending an orchestra can we not enjoy folk dance and folk music in the evening after the day's labour? Instead of queuing up for a football match ticket can we not roll up in the play ground ourselves or sit quietly under the greenwood tree for a moment just to enjoy the glory of the shining sun? Instead of learning the technique of chess or of studying international politics can we not run after the squirrel or the butterfly just like the children? Instead of conquering the Himalayas can we not go for hiking for a couple of days? Instead of trying to cross the English channel can we not swim in the tanks or the rivers like the ducks? Folk dance, folk music, bird watching, swimming, running, gardening etc., there are hundreds of ways to enjoy our leisure time. The true secret of relaxation lies in choosing the way that suits us most.

## FOUR

# *LOOK AFTER YOUR MENTAL HEALTH*

—DR VIDYA SAGAR

Health has so long been considered to mean physical health, namely good colour of skin, reasonably robust physique, normal pulse rate and blood pressure and absence of any gross disease of heart, lungs and abdomen, that most people are apt to think of mental health as a new fashion in medical lore. But mind, which is one of the functions of brain, is as much a part of our being as our body. In fact, it is most intimately connected with every part of the body and is not only influenced by it but also influences it. The old adage: 'Sound mind in a sound body,' bears out the truth of the above statement. However, the fact of the intimate mind-body relationship got pushed aside during the period of brilliant achievements in Chemistry, Physics, Anatomy, Physiology, Bacteriology and Medicine. The two Great Wars of this century brought home to medical men, role of the mind in the causation of physical illnesses, unaccompanied by any gross disorder of thought, feeling and behaviour, as occurs

in insanity, which was considered to be the chief disease of the mind.

On the basis of the work of Freud and his disciples, the working of the mind, in health and disease, began to be understood better, so that the eccentricities and behaviour disorders of children and the grown-ups were found to be the reaction of an unhappy mind. Brock Chisholm, formerly Director-General, World Health Organisation, wrote :

“No longer can illness in its physical, mental or social aspects, be regarded as individual or local concern. The destructive potentialities of man have become so great, that his inferiorities, anxieties, fears, hates, aggressive pressure, fanatisms, and even his unreasoning devotion and loyalties, which are among the common symptoms of physical, mental or social ill health, may now constitute a serious threat to the continued existence of large numbers of people, who previously were far beyond his reach.”

In the Constitution of World Health Organisation, health has been defined as a state of complete physical, mental and social well-being, and not merely absence of disease or infirmity. If body is unwell or man is not well adjusted socially, the mind cannot have a feeling of well being. It is, therefore, evident that mental health encompasses physical and social well being.

Mental Health has been defined by the Expert Committee on Mental Health of the World Health Organisation, as the capacity in an individual to form harmonious relations with others, and to parti-

cipate in or contribute constructively to changes in his physical and social environment. It implies also an ability to achieve a harmonious and balanced satisfaction of his own potentially conflicting instinctive drives, and a personality which has developed in a way which enables these drives to find harmonious expression in the full realization of his potentialities. In other words, mental health implies a feeling of well being, born of harmony within and with environment, and the capacity to use one's abilities in constructive thinking and activities according to one's in-born endowments and training. In the context of this definition, very few of us can claim to be mentally healthy. Amidst the plentifulness created by the ingenuity of man, it is not possible to limit one's wishes, particularly in childhood, youth and middle age, nor can the inner urges and drives, fanned by glittering environment, be curbed harmoniously, without intelligence and training, begun in early childhood, when foundations of thought-patterns, feeling and conduct are being laid in the central nervous system (brain). Grown-ups can achieve a high degree of mental health, by intelligently understanding and practising the principles of healthy living as given below, in the form of rules :

### **RULES OF MENTAL HEALTH**

(1) **Love thyself and be glad that you are better than some :** One needs to be satisfied with oneself knowing very well that there are many others who are less well endowed in every way than he or she. It is not generally realized by knowledge-hungry youth that goal of life is not to achieve high

eminence in intellectual, physical, material, moral, social or political field, but to achieve happiness in constructive and dynamic living, in whatever field or level of endeavour we may be. Men differ from one another in every way except that all of them have the common goal of achieving happiness. The Indian religious texts proclaim achievement of Salvation as the aim or goal of life, and they define Salvation as a state of supreme happiness or bliss, in which man is unruffled by want, suffering, pain, comfort or plentifulness. It would amount to a state of supreme mental health.

'Love thyself' is the inborn drive of all human beings shown as sense of self-esteem, and of worthwhileness. Nature tries to maintain it by hook or crook ; the former leading to healthy adjustment and the latter to maladjustment or disease. Quantitative reduction of this urge leads to inferiority feelings, lack of self-confidence and sadness, while excess of it leads to pride, over-self-confidence and elation. Adler, a great disciple of Freud, taught that most mental ills arose from these inferiority feelings, and that apparent over-confidence in oneself, hilarity and boastfulness are, in most cases, ineffective buttresses put up by the mind, to stem the rot caused by them. Inferiority nourishes another enemy of human happiness, namely jealousy. We have not to envy those who are better than us but to learn from them.

**(2) Inculcate Dynamic Harmony within and with Environments :** All of us have experienced, at times, two antagonistic opinions in our minds, and the discerning ones might have noticed three contending

opinions, on some occasions. The two opinions comprise intellectual appreciation of the situation or of the inner wish or need, and correction of it by the standards and ideals of our society, taught to us by our parents and elders and through the written word. The discerning mind appreciates, in addition, an inexorable inner urge common to all living organisms. Harmony or compromise has to be struck amongst these three parts of the mind, to achieve harmony within and with environments. This is done with the help of our own intelligence and with that of the intelligence of others, pressed into our service, by seeking their consultation.

It must, however, be stated that adaptation must not be static or passive, but dynamic. In fact, biological adaptation is dynamic, acting and interacting for achievement of a better and happier state without creating hostility with the environments. Through wrong intellectual reasoning, we may take vigour out of adaptation, and make it an effete and passive way of life, which will take away the thrill or joy of living.

**(3) Concede everyone the freedom of thought and action, within the framework of Harmonious Relationship :** We have seen how young children feel happiness in performing actions in their own way. This is the basic need of the human beings, called freedom of expression. It is, therefore, obvious that we can only maintain good adjustment with our fellows, if we concede them the right to think and act in their own ways, to the utmost limit. If we could practise this precept with our consorts, children and parents, our marital lives would be-

come very happy and we would have learnt the art of adjustment so well, that we would live even amicably with our neighbours or those in the street.

**(4) Cultivate active interest in Physical Exercises, preferably group games :** Physical exercise strengthens the muscles, improves aeration of the lungs and tissues, promotes circulation in tissue-spaces and eases nervous tension. Strong muscles and physical stamina, built through exercise, enable us to pursue mental work with vigour because body does not get tired and strained easily. In addition, the tone of the involuntary muscles of heart, intestines, diaphragm, blood vessels and of the spleen, improves and so do the functions of the liver and kidneys. The added advantage of group games is that these inculcate habit of fair-play, team-spirit and healthy competition. They also give us the joy of achievement and enhance self-confidence. They teach the player to take success and failure in even stride. Let physical exercises and group games, therefore, be an essential programme in all schools and colleges at par with academic subjects. A corollary of this is that no schools and colleges be opened, unless they have adequate playing fields or have access to the same. Or, alternatively, Government should donate playing fields to every school and college. Psychologists, educationists and social workers have considered group games to be the most effective prevention against juvenile delinquency.

For middle-aged and elderly people, indoor games played in groups provide much needed relaxation, provided these are not vitiated by putting



stakes. If parents would play indoor games with their children, they would get closer to them, apart from enjoying relaxation. This nearness of children to their parents would pay dividends later, in that on getting older, they would not hesitate to approach them, for asking advice and information about day-to-day problems, which many young persons feel shy to broach with elders.

**(5) Accept want, hardship and pain as essential stimuli of life because it is not facilities but difficulties that make a man :** Man is exposed to the known and unknown mighty forces of nature, including the potential ability of men, animals, plants and bacteria, to do harm to him. He is, therefore, bound to face want, hardship and pain, at times, which he must look upon as essential elements of life, rather than the wrath of gods, or the result of his bad deeds in this or previous existence. These should goad him to vigorous action, as he has done through the ages and succeeded in achieving benefits and comforts that were never heard before. While facing these difficulties, man must accept with equanimity what he cannot change and courageously attempt to change what he can, in the spirit of sportsmanship. Vivekananda put this truth in following words :

**“Happiness presents itself before man wearing the crown of sorrow on its head. He who welcomes it, must also welcome sorrow.”**

The essential core of all religions in the world is comprised of two elements :

- (1) Faith in the presence of Almighty, Omniscient, Just, Kind, and Sympathetic Power, which guides us and punishes us for our**

evil deeds (which are nothing else but anti-social actions);

- (2) Precepts that enable us to maintain harmony within and with fellow human beings.

The concept of God is but a simple form of comprehending the mighty forces of nature, mentioned at the beginning of this section. By acquiescing in the will God, as taught by all religions, we merely accept what we cannot change and achieve the much needed peace of mind. It is obvious, therefore, that religion has come in human thought and practice for maintaining calm, in face of difficulties, disappointments, failures and wants and can be made use of for personal mental health. However, by passage of time, religion is being practised in form rather than in spirit (substance), which made Vivekananda sound a warning note in the following words :

“This is the gist of all worship—to be pure and to do good to others. He who sees Siva in the poor, in the weak, in the diseased, really worships Siva; and if he worships Siva only in the image, his worship is but preliminary. He who has served and helped one poor man, without thinking of his caste, creed or race or anything, with him Siva is more pleased than with the man who sees Him only in temples.”

(6) Your attitude to worldly things (family, friends and fortune), should be of an honest tenant, rather than of a proud owner : In a cultured society, we live in a family, own some property and have some friends who help us in our difficulties. We are, therefore, bound to get attached to them. This

attachment will alter our relations with those of our fellows who are not so bound to us and may even lead us to enriching ourselves at the expense of others. The highlight of Indian philosophy of life is lessening of our attachments with worldly things, which is beautifully illustrated by setting apart age period 50-75, as preparation for renunciation, followed by complete renunciation of worldly things (Sanyas Ashram), during the age period 76-100, in which one looks upon everyone as fellow brother and sister, one's only vocation being to serve all. This period prepares one for the great renunciation of Death. Attachments lead to dependency, which is a sign of immaturity. When these attachments are broken for one or other reason, a proportionate degree of despondency results, which is bound to affect his efficiency in his work and emotional stability. Hence our relations with family, friends and fortune should be like those of a trustee or tenant, who has to use those endowments of nature for his own good and that of others.

(7) "Your aim in life is to seek happiness that comes from learning from others, working hard and giving the best that is in you, without caring for the value placed by others": This rule emphasizes that man must keep up throughout life the spirit of curiosity and learning that every normal human child shows abundantly in childhood, because knowledge has no limit, and it is never too late to learn. Secondly, it is enjoined upon us to work hard, which does not mean that we must work with intense tempo. By working in this spirit, we can put in more years of work and experience. For example,

a man who works twelve hours a day would be learning in a year that much which he would have learnt in two years, if he had worked for six hours a day.

The third part of this rule directs us to give us the best that is in us, because that will give us the maximum possible happiness, free of any remorse on not having done it as well as one could. Likewise, if we learn something and do not use it, it will not give us any joy or profit, nor shall we be learning from our own experience.

The fourth part of this rule states that one should bank on the happiness felt on having done a job well, in the spirit of the saying, "Work is its own reward," rather than worrying about the value placed by others upon it. The value of a commodity or of services varies with demand and supply, and by the needs of the producer and the purchaser, and is, therefore, bound to vary at different times and places. Hence we should not assess our worth by placing our own value in terms of money, appreciation or exchange of services, knowing that the real worth of a job done is the happiness derived from having done it well, to the best of our abilities. This rule will enable us to avoid feeling disgusted or irritated when our services are not valued as desired by us. Another corollary of this rule is that we must not pine on not getting a job of our choice. It is undoubtedly better, if we can get one suited to our talents and interests, but if it cannot be had, then we must accept any that we get, because idling away time is not conducive to good health and happiness. Vivekananda has put this idea very

forcefully in his inimitable words :

**“Even the greatest fool can accomplish a task, if it be after his heart. But the intelligent man is he who can convert every work into one that suits his taste. No work is petty.”**

**(8) Subordinate emotions to intelligence enriched by active contact with others :** Emotions are the most potent transformers of psychic energy, and without them life will not only be insipid, but vegetable like, having growth, excretion and decay or death. Emotions accompany the knowing and wishing activities of the mind, and it is these that give vigour or sloth to our actions. Emotions produce changes in all the tissues of the body including the mind itself, and affect the processes of assimilation and of resistance to disease. Emotional unease is responsible for most mental disorders.

In the infant, emotions dominate his actions, and as intelligence grows, emotions are gradually subordinated to it, so that wisdom which comes to man slowly consists in being able to apply reason detached from emotion. But amidst the routine activities of work-a-day life, we do not apply deep intelligence to our actions, so that in many of our actions we are more emotional than rational. Emotions bank up when our wishes are not fulfilled, and these banked up emotions create disturbances in the mind itself, such as, disorder of reasoning, impairment of attention, concentration and memory, leading to misunderstanding, misinterpretation and defect of judgment. So much emphasis is placed on doing a right act, that we are apt to forget that to err is human, and in consequence, attach intense emotion to an error.

This is not correct because we do not need to brood or weep over our mistakes but to learn from them. Repentance has elements of guilt and shame in it, which is not necessary for learning. All experiences, even the bitterest ones, give us lessons for our future betterment. Hence, we must not frown, nor be ashamed of our faults, but acknowledge them calmly for future guidance.

Emotions do get displaced from one object to the other unconsciously and consciously, the latter taking place through intelligence. In this way the amplified psychic energy aroused by strong emotions can be utilized in socially approved causes or interests. This is the way to master passions.

Ancient texts teach us to eschew five enemies—lust, anger, attachment, greed and pride. But modern psychology says that these are bad when in extreme degree, but are quite good and essential in moderation. Man can only root these out of himself, if he becomes Schizophrenic or can sublimate them completely in the service of fellow human beings, as happens in the case of saints.

Anxiety, in popular parlance, is considered allied to funeral pyre, with this difference, that it slowly withers the living, while the latter burns the dead. The truth, however, is that anxiety is man's greatest instrument of survival, provided it is handled correctly, because it warns us of coming dangers, minutes, hours and even years before the actual danger. The proper way to benefit from this advance information is to plan to meet the expected danger, instead of building the emotion of fear over it.

Active association with others enables us to be-

nefit from their experiences, widens perspective and adds to knowledge, with the result that man is more likely to correct himself and to keep in step with reality and to redirect his emotions better.

**(9) Think and act for the good of others for your own emotional and social security :** Eminent business scientists contend that to achieve lasting success in business is to think good of the customer, in the form of greater facilities and lesser cost. Life is an adventure like any new business, and success in it is achieved through being able to do good to others, and to oneself. By serving others we serve ourselves by getting their good-will in return—honourable alike in what we give and what we take. This goodwill of others not only assures our personal happiness, but prepares a safe place in society.

**(10) Be informed on sex :** Almost the entire human culture, over the ages, has clamped a taboo on sex ; and religion that allows the initiation of conjugal relationship with so much fanfare, pomp and show, decries sexual pleasure vehemently. In Hindu religious texts, and in the Ayurvedic and Unani system of medicine, the seminal fluid has been extolled as vital fluid, the conservation of which leads to sharpening of intelligence, longevity, increase of physical strength, resplendent health and vitality. They likewise, consider the leucorrhoeal discharge of women to have the same debilitating and wasting effect as the excessive discharge of semen. These opinions are, however, not borne out by the following biological facts :

- (1) Women discharge only one ovum a month, (occasionally two or more), and do not have**

a secretion corresponding to semen, but they are in no way inferior to men in longevity, intelligence, and in physical stamina ;

- (2) Male children below the age of 12 do not have semen, but their vigour, learning abilities and vitality is in no way inferior to that of adolescents or adults :
- (3) Married men of fifty or above, who have had sexual intercourse for a thousand times or more during their twenty-five years of married life, do not lose intelligence or health, but occupy some of the highest positions in all walks of life. A recent study of centenarians in Russia showed that commonest factor in all of them was that they were married persons ;
- (4) Study of animal anatomy and physiology shows that all those organs or fluid that are very essential for animal life are either kept secure, or the organism is provided with numerous mechanisms to conserve the loss, as in the case of blood. There is no such mechanism for the conservation of semen.

Modern psychology recognizes that discharge of intense emotion is followed by physical exhaustion, which is comparatively longer lasting as age advances. It also recognizes that lustful living will take us away from waging a vigorous struggle for existence, but it does not allow propagation of unwarranted fears prevailing about sex practices. Most young adolescents are morbidly apprehensive of masturbation, erotic dreams, with or without night emissions, impotency, menstrual irregularities,



leucorrhoea and kissing or patting. Most youngmen and a few young women in Punjab (and probably in whole of India), trudge through adolescence under a heavy load of sex fears, which are only relieved on finding themselves potent after marriage, and on learning of pregnancy in their wives. Many married couples have queer ideas about the time taken for coitus, or about the technique of coitus. Our social mores do not allow them to talk about these matters freely with their parents or even with their doctors, with the result that they are fed on whispers, or drift towards quack practitioners who paint their supposed loss of seminal fluid and consequent weakened potency in lurid colours. Unfortunately, many doctors are poorly informed on the subject.

Again, it is popularly believed that erotic fantasies in young persons are indicative of mental degradation and constitute a sin for which they would be punished either in this life or hereafter ; whereas these are perfectly natural normal events, which occur more frequently in those who have been hearing or reading erotic stories, or seeing erotic pictures, or have been seduced. Some of these young persons start taking deep interest in religious studies and practices, with a view to clear their mind of the so-called dirt of sex ideas.

My experience of mentally ill people attending at the Mental Hospital, Amritsar, is that the mental illness of most youngmen, and a small proportion of young women, are due to fears relating to sex organs and sex functions. This is also the observation of most psychiatrists in advanced countries, so that educationists in those countries have found

it necessary to give graded information on sex, in schools. They begin with nature study lessons in junior classes, followed by information on reproduction in plants, insects, mosquitos, flies, fish, frogs etc. in middle classes, and then reproduction in domestic animals, followed, by that of men in high classes. The antagonists express the fear that this information would excite the curiosity of young persons and attract them towards sex practices, while the protagonists of the system of sex education reply that unsatisfied normal curiosity occurring in adolescence is more likely to lead them to explore sex function.

The youngmen need to be informed that erotic ideas, dreams and night-emissions are normal and natural, in the context of ordinary community living, and so is leucorrhoea in virgin young women. These can be readily reduced, if youngmen and women interest themselves in active physical exercises, and group games, combined with serious interest in their own studies, and in hobbies.

**Conclusions :** Surveys in advanced countries have shown that 40-50 per cent of patients, attending general practitioner's office suffer from illnesses, which are predominantly or exclusively psychological in origin. It is also stated by competent men that 50% of heart disease cases, 80% of diseases of belly, 60-70% of diseases of genital organs of women and 95 to 99% of men, are psychological in origin. A large proportion of these can be prevented by practising the rules of mental health explained above. These will, in addition, enable them to be good parents, good sons and daughters, good colleagues and good citizens.

Mental illnesses in large majority of cases are due to wrong ways of dealing with obstructions to the satisfaction of our wishes ; and these are now increasing, because man has not learnt to live within the reality of his limitations amidst the plentifulness created by his own ingenuity. The right way of life is one in which one keeps one's ambitions within the reality of one's personal and material endowments and of opportunities available. We must not hide any weakness, anxiety or fear, for reasons of social disapproval, but seek enlightenment about them from our elders and the doctor, accepting that which we cannot change, and trying to change that which we can, always keeping in mind the fact that the right way of life is one which gives long lasting happiness and good adjustment with environments.

## *HAPPINESS IS A HABIT*

—SHAMSHER CHAND

HAPPINESS REFERS TO a condition of mental life, and may be found in physical well-being, material prosperity, sensuous feeling and spiritual bliss. In it a man feels riddance from loom of pains. It is the basic activity and to live upto that we aim at power, wealth and knowledge which are very effective factors. It is, therefore, the sensitive index to which every human being adheres to see the successful execution of his every moment towards that. It is an all clear signal edifying "go on with whatever you are engaged in at that moment." Thus it becomes a sustaining factor of our *modus operandi*. It indicates the adequacy of our emotional adjustment. It shows how we are attuning ourselves with the environments to achieve our ends, to fulfil our needs and to satisfy our desires. Consequently it becomes a natural response when the ends we set before ourselves are adequately realized. After the realization of our ends we feel a state of well being and relaxation. The state is another word for happiness.

This happiness, as compared to other things in life, is at once the best, the noblest and the most pleasant thing as is implied by the following inscription ;

“The noblest thing is justice, health the best,  
But getting your desire is the pleasantest”

Happiness is like a bloom of youth. Like a jewel it ‘shines of its own light’.

**Types of Happiness :** Happiness is of three kinds: physical, mental and spiritual. All pleasures derived through our sensations and passions belong to the first type. The poets, the painters, the writers and the artists speak of the mental happiness which they enjoy in their own pursuits. But there are still others who find happiness in the spiritual communion with God or in completely identifying themselves with Brahman or universal consciousness. The *Bhagvad Gita* also lays down three types of happiness. The first springs from a clear understanding of the ‘self’ and is spiritual in nature. The second springs from the contact of senses with objects and is bodily. And the third springs from sloth, sleep and negligence and may be called happiness of dullness. In *Chhand Upanishad* we find happiness divided only in two sections the great and the small. Great happiness consists in seeing, hearing, and meditating upon the ‘self’ Small happiness consists in seeing, hearing and meditating upon other things besides the ‘self’. Great happiness is immortal while the small one is perishable. Great happiness is experienced when the infinite is seen above and below, before and behind, to the right and to the left and is regarded as identical with every thing that exists. Russell too speaks

of two main types of happiness, happiness as plain and fancy or animal and spiritual; or happiness of the heart and of the head. Psychologists tell us that a man feels happy when he is able to adjust himself with the environments ; when he is able to perceive the comic elements in the situation ; when he finds an outlet for the pent up emotional energy or when he feels superior in certain situations.

**Happiness as an End :** Happiness has always been a favourable topic of discussion with philosophers, ethical thinkers, politicians and laymen. It is regarded as the supreme end in life and the final end of our rational endeavour because all acts of human beings have for their end the attainment of happiness. In *Upanishads* a question has been asked "what is that induces a man to perform action ?" "It is the consideration of happiness which impels him to do so", comes the answer. Even the stoics who preached devotion to duty and an emotional withdrawal from the world, satisfied their attitude by arguing that only in this way can a man preserve his equanimity, his private peace of mind and this, to them, was as near as one could hope to get to happiness. With Aristotle, happiness becomes the ultimate goal of life. Hobbes refers to happiness as the end of life, indirectly. According to him man is ultimately actuated by fear. Fear, however, is merely the reverse aspect of the desire for comfort and happiness.

It was with utilitarians that happiness became a slogan. For them all nations, all laws, and all customs have their ultimate justification in the increase of human happiness. Actions are judged to

be good or bad according to whether they increase or decrease the happiness of mankind. With Santayana happiness came to be the only solution of life. Where it fails, existence remains only a mad and lamentable experiment. The "Zeitgeist" destines man towards greater harmony, mightier unison and fuller resonance with the happiest.

Happiness, thus, has always been regarded as the end of life. People may differ in their interpretation of the term happiness, nevertheless, they regard it as the vital element of life. J.S. Mill terms it as the pleasure of an objectively higher order of activity. Spencer interprets it as the better adjustment to complex environments. For Kant happiness is a rational being's consciousness of the pleasantness in life, uninterruptedly accompanying his whole existence. Mackenzie says : "Happiness is the form of feeling which accompanies the harmonious adjustment of the various elements in our lives within an ideal unity." J. Seth is of the view that happiness is the feeling of whole self and not the sum or aggregate of pleasures. Aristotle puts it equivalent to an activity of the soul in accordance with excellence. For Plato happiness consists in a harmony between three parts of soul ; spirit, reason and appetite. In India the term happiness is used in the meaning of '*Anand*' which represents concrete forms of being—his activities, ideas, memories. Every human aspiration or inspiration is in the last resort reducible to happiness. According to Charles Dickens cheerfulness and content are great beautifiers and are famous preservers of youthful looks.

According to John Fiske the consummate product

of the world of evolution is a character that creates happiness, replete within itself with divine possibilities of ever fresh life and larger joy, fulfilling truth and beauty in ever new directions. And for A.E. Wiggan happiness is surely the consummate expression and balanced working of all these organic drives, inner impulses and social tendencies of both body and mind whose ultimate result is that sweet fulfilment of the flesh and sweet fulfilment of spirit to which men have given the magic name, happiness.

**Happiness with Different People at Different Ages:** Happiness is a habit. It is pursued by different people in different ways at different ages. The nature, interests and abilities of an individual change from age to age. His needs, desires, values and aspirations do not remain the same in childhood, adolescence, youth and old age. Similarly, different societies with different cultures set different goals, fix different roles and establish different codes for the individuals. Therefore, the meaning of happiness varies with different people at different ages. It depends upon their habit and upon the importance and preference they assign to it. In childhood, the happiness of a child is confined to the breast of his mother. Sucking is the most important function during this period. In youth a lover regards the charms of his beloved as the only source of happiness. He is free from cares and responsibilities. He loves fun and frolic. In adulthood we find happiness in achieving goals we set before us. But in old age there is again a shift in the meaning of happiness.

In old age persons become more contemplative.



Religion becomes the centre of their interest. Physical and sensuous elements do not give them the real happiness. They love solitude rather than activity in life. For intellectuals and scholars the real metropolis of happiness is within the pursuits they follow. That happiness is a habit and lies within the individual can be seen from the fact that different individuals seek different things in different ways. It is not something inborn, nor does it come instinctively or automatically without any efforts on our part. Had it been non-dependent upon the habits of the individuals, all persons would have sought and got happiness in a monolithic manner and in equal proportion. But our common experience goes contrary to this. A king, because of his habits, may experience happiness in the very comfortable and luxurious life of palaces, a hermit finds solace and happiness in his own cottage, a miser may 'sell his soul for a pound of flesh' to seek his happiness, and a poet finds "books in brooks and sermons in the stones" to exalt himself. He feels superb ecstasy when his "heart leaps on beholding a rainbow in the sky". So moment by moment, little by little, day by day, we the human beings learn to find happiness in our own ways. Some of us find happiness in the 'starry heaven' and some in the rustling of leaves. To some soft touch of the morning cool breeze takes them to heaven. In other words, the objects bewitch us because we love them. They fascinate us because they are our own reflection. We like them because they are our own shadow. We have different beliefs and faiths. Through these beliefs and faiths we become habitual

to seek happiness in our own ways.

Chaitanya found happiness in love ecstasy, Bhakt Prahlad in his profound belief in the existence of God, Mira in her spiritual affinity with 'Girdhar Gopal' Kabir in his cravings for 'Real', Darwin in his scientific candour and Gandhi in the service of mankind. But it does not mean that persons seek happiness only in a constructive manner. There are others who feel happy in destruction and in inflicting injury and perpetrating atrocities upon the whole mankind. Nero was found fiddling when Rome was burning. A sadist is equally happy when he tortures others ; a masochist, when he himself is tortured ; a kleptomaniac, when he steals away some thing by breaking away with the legal barriers and dipsomaniac's happiness knows no bound when he is excessively drunk. A paranoid is happy in his own fears, doubts and suspicions. A criminal finds thrill only in assault, robbery, rape or homicide, juveniles find something dramatic in burglary, larceny and thefts of all sorts. A homosexual does not care for the decencies of life and remains happy in his own perversion. A psychopath is always egotistic and unsocial in seeking happiness. He has no conscience. He cares a fig for others. He knows no duty. He does not care for the solidarity or safety of the society. The social mores, the conduct norms and the moral codes are meaningless and insignificant for him.

**Happiness is a Habit :** Now the most vital question before us is whether happiness is something which we inherit from our parents or it is the creation of our own habits and training. My answer to this question is that happiness and unhappiness are

due to our own mental set-ups. Both are the results of our own habits and conduct.

We are happy because we want to be happy. We are unhappy because we do not try to be happy. Happiness can be found anywhere and everywhere if we strive for it. According to Charles Morgan no one ever found happiness who did not manufacture it for himself. To be happy we have to be active and alert in every walk of life. We should be fully concentrated upon each succeeding phase of a changing situation. Universe is not static. It is ever changing. Change is the law of nature. Circumstances and conditions are ever changing. The social, the political and the moral institutions are changing every moment. Unless we exert our efforts to adjust ourselves with the ever changing environments we cannot achieve happiness. It does not fall upon us like gentle dew from the so called heaven. We should remain contented with our own lot and curse not our fate or bad luck for our miseries and misfortunes. It is in the hands of the individuals to be happy. "The fault, dear Brutus lies not in our stars, but in ourselves". Go, seek and find happiness. According to Hellen Keller : "Resolve to keep happy, and your joy and you shall form an invincible host against difficulty. Happiness cannot come from without. It must come from within". Make use of your initiative and insight to achieve happiness. Those who tried have never failed to get it.

There is a general and constant complaint by some persons that they are unlucky to be unhappy. But let them introspect and they will find that they themselves are responsible for their unhappiness.

Bad luck is only a mask for their idleness and mediocrity. To be idle and lethargic is a sure sign of cooling off your talents. In the art of life we must be self starters. "It was when Napoleon began to believe in his star that his star began to set." So the first principle to be happy is to try for it. We must keep away from all those agencies which preach defeatism, cynicism and pessimism in life.

**Adjust Yourself with the Society :** Every person is born in a particular society which has a culture and a sub-culture. It has certain rules and regulations, certain customs and conventions, certain values and ideals. To be happy, we should bear in mind that we are required to adjust ourselves with the society. Therefore, it becomes imperative on our part to integrate our needs, desires and purposes with the demands of our social group. No doubt, there are persons who change the entire structure of the society. But for an average man, I would suggest his behaving in accordance with the expectations of his or her social environments. And the degree of happiness will depend upon the degree of adjustment he or she attains.

**Form and Realistic Concept of the World :** To be happy we must form a realistic concept of the world surrounding us. Ours is a real world. It is not an illusion. We should know that we are to live in it. We cannot run away from it. The more we try to run away from life, the more unhappy we become. The life should be accepted as it is. The other, but equally unrealistic and mistaken view of the world is that it contains only sufferings and sorrows. We should know that this world is not the store

house of sorrows. Happiness does reside in it and that too in plenty. "All is right with the world." The world is a mirror where we see our own reflection. Life is not there to lament and mourn. It is a tragedy to those who feel it but a comedy to those who think it. It is far more entertaining. Therefore, in order to be happy, we should keep ourselves away from the mistaken habits and wrong attitudes towards life.

**Form a Realistic Concept about your own self :**  
We should always form a realistic and pragmatic concept about our own selves. We should know that no man is perfect in this universe. We possess good as well as bad qualities. We have achievements to our credit even as failures to our discredit. We should not lose our heart and become distressed to see our weaknesses and failures. Why should these snatch away happiness from us? Are there not many failures in everybody's life? We should fully know that there was never a stage when it was all success and equally there will never be a stage when it is all disappointment. Failure and success are the two sides of the same coin. The more we think of one side, the more we are in for it. It is not the failure or success that matters. It is the effort, the endeavour on our part that matters. All of us have committed blunders and missed opportunities in life. Every life in every era is wrought with success and failure. The path to victory is ever lined with failure. We should learn something from the life of King Robert Bruce who never lost heart over his successive defeats. His attempts bore fruit and he was ultimately successful. Failure is

a stepping stone to success. Defeats prove a gateway to future victory. We should simply profit by our own mistakes and learn from our defeats.

The *Bhagvad Gita* also teaches us that we should not think of success or failure at the time of doing our action. Our main concern is to put our total self in the job at hand. In action alone the creative spirit of man gets manifested. In the creative verve is the vision of ecstasy. Sometimes we are unhappy, not because we fail to achieve our ends, but because we have set our goals too high. Our goals should be within our accomplishments. Our ambitions and aspirations should be according to our talents and conditions. Unrealistic goals and mistaken aspirations will lead us to inadequacy and unhappiness.

**Keep the Unpleasant feelings and emotions under check :** Unhappiness originates from jealousy and hatred. It is generated by anger, violence, suspicion and other forms of mental disturbances. 'Love begets love and contempt breeds hatred' is an old saying.

Jealousy and hatred are traits of a mean person. A jealous person does not contemplate good of his own but always broods over the achievements of others. His approach is always negative. He is motivated to rob others of their privileges and advantages. He is led to violence and destruction. He makes himself and others unhappy as well.

No doubt the modern world is a competitive one. One man's success is another man's failure. There is a struggle in life and a race for beating others in that struggle. But if we cultivate good habit of

appreciating and admiring others rather than despising them I think, we can always remain happy. We should learn from the lives of Christ and Gandhi who were kind even to their murderers. We should regard the achievement of any person as ultimately the victory of human genius. We should enjoy the creativeness of human mind and feel happy in the creation of others. The *Mahabharata* teaches us a great lesson. Duryodhana remained unhappy throughout his life because of his jealousy over the achievements of the Pandavas. Jealousy knows no bounds. Therefore, in order to be happy we should rise above jealousy, doubt, suspicion and hatred. We should be on guard against the unpleasant emotions. Modern physiology tells us that these unpleasant emotions greatly affect our nervous system especially the autonomous one. They spoil our digestion. They have a tremendous effect upon our blood pressure, heart and breathing rate, endocrine glands, lungs, liver, stomach etc. These unpleasant emotions, sometimes, become the major cause of many diseases like gastric ulcer and asthma. These ruin our health and disturb our mental equilibrium.

On the contrary we should cultivate the pleasant emotions like love and affection. We should strive for the welfare of all and make sincere efforts in the improvement of human relations. Love people and be affectionate to them. *Love and Affection never go waste*. According to Apostle Paul : "Love is very patient, very kind. Love knows, no jealousy, love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never

resentful. Love is never glad when others go wrong. Love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful and always patient." It is always better to forgive people and forget their bad deeds.

**Self-pity And Inferiority Complex are bad :** Tagore observes that "Inferiority complex is worse than self-suicide." Self-pity and inferiority complex are at the root of unhappiness. Many people are unhappy and lead a frustrated, confused life on account of their feelings of unworthiness. To be happy, we should never at any stage in life regard ourselves as unworthy and unwanted persons. Inferiority complex blinds us to our own capabilities. It kills our sense of originality and initiative. People with a little enthusiasm steal a march over us. We are left confined to our own narrow grooves. Adler, a modern psycho-analyst, tells us that our whole personality is determined by this inferiority complex. Sometimes this very complex leads us to bad forms of compensation and adjustment. More often than not, it has been noticed that desire for excessive power is just a cloak to hide one's feelings of inferiority. Inferiority makes us egocentric. We are always discontented with our job and status. It also produces a sense of guilt. So the best recipe for happiness is that we should never imagine ourselves to be inadequate and inferior persons. We should never underestimate our potentialities. It is for us to make them actualities. But we should not expect too much from ourselves.

Many students come to me and begin to complain about themselves and their study ; that they



are not able to read, that they do not know any thing, that they will fail, that they are good for nothing fellows, that they will commit suicide and so on. I simply tell them: "Look here, some students are definitely going to get through and you belong to the category of those students. Some are going to get first class. They will be amongst you. Some one will stand first in the university and he too will be one of you." I find students have always done well when they recalled faith in themselves. But here we must be on guard. We should avoid unnecessary comparison with others. We should know our limitations. We should always rely upon our own capacities.

When I say do not underestimate yourself, I also maintain, '*do not overestimate yourself*'. Both the extremes are bad. We should not be cocksure about everything. Cocksurenness and overestimation blind us to others' points of view. We refuse to see good in others. We disregard the achievements of others. We fail to recognise their worth. We become self-opinionated. We limit ourselves to a narrow circle. We become so much overconfident that we leave all attempts and efforts on our part. We become indifferent to hard toil. When we are overconfident we are always under a perpetual fear lest our position be shaken. And any challenge to our position and prestige becomes a menace to us.

We always become unhappy when our views, our statements and our opinions are not endorsed to. We become angry with those who do not recognise the worth of our so called hidden talents. No doubt we should try to reveal our merits and express our

feelings freely, but any over-emphasis upon our accomplishments and achievements will make people doubtful, suspicious and jealous. Thus instead of making friends we will be creating more enemies and rivals. Remember that our ideas and views may or may not be always right and true as they seem to us. "Life will go on as normally, this world will remain as it is, even if we were not therein."

**Avoid Feelings of Guilt :** Sometimes we become unhappy due to our own feelings of guilt. Our guilty conscience begins to prick us. We come to regard some of our acts, desires, ideas and impulses contrary to our own ethical standards as unworthy and blemish. These guilt feelings cause the need for self-involved punishment. Psychiatrist criminology has focused special interest and attention upon guilt and inferiority complex. These two have been regarded as the sources of human unhappiness. These keep us worrying and sulking all the time. These produce imagined anxieties and disturb our mental equilibrium.

To this my humble suggestion is that we should know : "to err is human". Every saint has a past and every sinner has a future. We should confess our deadliest sins to those whom we love and whom we regard as the repository of our confidence. There is an old saying that we should talk our feelings of guilt to the walls if no one is present with whom we can unburden our mind. The things spoken with tongue and heard with ears become objective and real. Unless they are spoken they go on haunting us even though they are the creations of our own imagination.

To remove and lessen the burden of guilt I would also like to refer here to the *Value of Prayer*. Although prayer is generally linked with religion yet it has a tremendous psychological benefit to those who pray. When we feel angry, irritable and distressed we should first close our eyes and begin to think of some power higher to us. Even if you don't believe in any higher power or ultimate reality, prayer will still be useful. It will divert your mind. The very moment your cerebral cortex begins to function the emotions will stop. The moment you try to reason, it has been seen, the emotions stop. Reasoning and thinking block emotions. So prayer will stop the unpleasant emotions coming to your mind. Prayer becomes a self-analysis and a self-introspection. It focuses all our vibrant impulses to a culmination which generates a self-confidence. Mahatma Gandhi had full faith in healing power of prayer. It was a source of happiness and confidence with him. Prayer can turn devils into deities. Basic teachings of many religions enlighten us on this point. Prayer is valuable both as way of life and as guide to moral conduct.

**Put your Total Self in the Work :** Only those persons find themselves unhappy who do not put their total self in their work. To them work appears to be painful and irksome. They regard work as a curse. They form a mistaken view about it. Life without any work becomes a drudgery and lethargy. Work is necessary for eking out our livelihood. Those who do not work and remain dependent upon others become perpetual nuisance to other members of the family. They become parasites and make all

other people unhappy. Work prevents idleness and boredom. We are ever enthusiastic when we are engaged in some work. Work offers us opportunities to realize our ambitions. We learn new skills, assimilate new things, and adapt ourselves to new environments. Work is the only medium through which we can express our talents. It offers us a thrill in life. Not only it prevents idleness and produces happiness, it also promotes orderliness and good discipline in us. So it is necessary that the work should be according to our aptitude and ability. It is always better to go for those jobs which suit our talents and interest rather than those which bring more money. No doubt money is a major consideration but it should not be regarded as the be all and end all of life. Money alone does not make us happy. Had it been so the moneyed people would have been the happiest lot on earth. But the case is otherwise. We see the labourers singing, dancing and enjoying in their huts. But the so called rich people, after having seen a picture, attended a club, visited a hotel still come to their house with sulking and sullen faces. The cause is that they do not find happiness in their work or job. Only those seek entertainment outside their work who are not pleased with it. A life crammed with work is a life bubbling with joy.

**Leisure, Hobby and Recreation :** In work, we get seriously preoccupied. We become physically fatigued and mentally exhausted. Therefore, we need some mental and physical relaxation. Some of the jobs are too exacting and tax our minds too much. This is especially true about jobs where too

much reliance is upon speculation. Persons engaged in such types of jobs and business suffer from too much of worry and anxiety. Therefore, I would suggest that every person should make use of his or her spare time. The development of socially approved recreations goes a long way in the development of our character. Instead of wasting our time in worrying and brooding over things on which we have no control, it is better to become interested in some artistic activities like music, painting, sculpture and poetry.

How often do we see people unhappy in their old age who failed to cultivate some hobbies during their youth. Most politicians, when not in active politics and when they become old, lead a wretched and miserable life unless they have cultivated some interest in some sort of hobbies during their youth. We should learn from the lives of Churchill and Eisenhower, who in spite of their old age and retirement from active politics, felt exuberant with happiness because of their interest in hobbies. In old age a person finds it difficult to pass time. He does not find amusement in cinemas, books, radio or television. Passing time in some hobby is the best way to sing away our worries. Therefore, we should literally sing our cares away and care much for the cultivation of some interest in recreation and hobby. These amusements are necessary for diversion too. Some persons take to drinks and drugs to keep their thoughts away from worries and anxieties. But these things turn the thoughts away temporarily. They do not have a perennial effect. What is required is the proper channelization of thoughts and ideas and the

proper cultivation of some interests in recreation and hobbies,

**Have Self-Confidence, Self-Discipline and Self-Reliance :** It is self-discipline that renders us rational and capable of happiness. Discipline means training and educating our impulses towards a stability and substance. Happiness is a conquest. It is not a gift from angels. Those who have confidence in themselves, those who rely upon their own efforts and those who consider themselves responsible for their own security deserve happiness. And they always achieve it. We are captain of our own soul. We are the master of our own will. We can always be happy if we exercise our faculties on the right lines. Most ills and misfortunes are self-created. We bank upon others to do some thing for our own drawbacks and handicaps. Some of us blame the parents, some blame the teachers, some blame the society and some blame the government. We never try to diagnose the disease and find out the real cause behind it. But a self-reliant person girds up his loins. He rises to the occasion. He thinks over them and makes a decision. He does not wait for others to make decisions for him. And he succeeds ultimately.

**Feel interested in the Family and in the Circle of Friends :** Family is the most organized institution to provide happiness. In the family our contacts with other members are face to face, direct and personal. We influence one another. We form sentiments towards one another. Our character is formed in the family. It is here in the family that we cultivate certain permanent traits of personality.

.Therefore, it is essential that we should feel interested in the family. We should not be always at a point to wage a war against those who do not agree with our views. We should try to cooperate with them. We should learn to be respectful to and affectionate with one another. These are the qualities which are going to help us in the achievement of happiness in our future life. Many divorces take place because the couples find it difficult to adjust mutually. Their lives become miserable. But those who feel interested in the family right from the beginning are able to adjust themselves easily. They never lose temper. They never fly in rage upon others. They pay due consideration to the feelings and sentiments of others. Remember, we are not lone wolves. We are human beings.

Similarly, we should *cultivate interest in friends and fellow men*. If we fail to do so, we have but ourselves to blame when we find ourselves bored and unhappy. Our relation with our friends should not be one of non-cooperation and indifference. We should have social feelings and tolerance towards our friends. Friends prove to be generous and altruistic. They stand with us in our adversities and misfortunes. We can always depend upon our true friends. Therefore, we should avoid living in solitary and insecure egocentricity. We should share the joys and sorrows of our friends and fellow men.

**Matrimonial Relationship** is also important for our happiness. Some men do not regard their better-halves as equal partners in life. They do not regard themselves as friends. Rather, one tries to dominate

the other. The domination of one partner over the other and complete disregard of each other's interest results in an all-round frustration. This creates unhealthy atmosphere in the family.

Before marriage the sex impulses or desires should be satisfied through sublimation and other constructive substitute adjustments. Sex desires are quite normal with every human being. We can satisfy and reduce them by well motivated work, adequate recreation and amusement and opportunities for social contacts with the opposite sex.

**Extremes must always be avoided :** Unhappiness is the outcome of our following the two extremes—either too much or too little. We should always follow the Aristotelian means. Buddha too carved out Enlightenment in his philosophy of middle path. No doubt we should have courage but let it not become a blind rashness. We should have high ambitions but let these not become blind obsessions. We should have resolute resolve and firm determination but let these not become a stupid obstinacy. We should enjoy the pleasure of sensations and passions, but we should never allow them to run riot. Nor should we try to suppress them. They are never suppressed, instead they go in our deeper subconscious mind and seek satisfaction in some abnormal ways. So both “self-indulgence and self-mortification” are bad. Neither be a miser nor an extravagant while handling your purse, is another old saying. Proper care of the body should always be taken. But here again too much attachment with our body makes us self-centred and egoist. But extreme neglect of the body is equally bad



because it kills our nerves. The physical strains are to be correctly harnessed so that it may not be impending the higher and finer threads of life. It is the safe survival which spares some energy for subtle saddling.'

Much of happiness depends upon the environments outside the individual. No human being can be happy unless his daily needs are properly catered. Empty stomachs do not listen to either music or sermons. Religious scriptures and philosophical discourses do not appeal to semi-starved and ill-clothed people. All knowledge of psychology and all maxims of happiness become empty talks if the basic and vital needs of a man are not satisfied. A man can make proper social adjustment, occupational adjustment, sexual adjustment only when suitable environments are created for him. No doubt he shall have to toil and struggle in order to be happy but to some extent happiness depends upon the conditions on which he has either no control or has very limited one. So, for the general happiness for all people "Social Engineering" is the only cure. Let all the leaders belonging to various political, social, economic and religious institutions unite and work together to create amiable and healthy relationship amongst all the members of the society. They can remove much of the human frustrations and dejections if they promote understanding and mutual affection amongst the members belonging to different groups of the society. We can speed up the tempo of happiness in the society if we do away with all the differences and distortions based on caste, creed,

**sex, class and religion. Let there be no domination of one group over the other group. Let there be no exploitation, whether in the gross or subtle form, by the rich or the poor. It is only then that we can aim at and aspire for human happiness, for the stability and solidarity of human society, and for universal peace and tranquillity in the long run.**

*VALUES AND DECISION MAKING*

—DR R.V. DE SMET

WHEN A VALUE takes hold of a man, his will can cast aside all other interests and concentrate his energies upon the most difficult goals. Such is the moon for the pioneers of our rocket age, such were the western islands for Columbus, the Poles for Amundsen and Peary, and the Everest for Tenzing and Hillary.

Were these discoverers men of strong will? Perhaps, but human will is of the order of quality rather than quantity and psychologists have found no reliable way of measuring it in terms of strength. The will is directive rather than propulsive; it does not properly create energy but canalizes our resources of vital and spiritual energies and directs their united flow upon those aims our intellect considers worthy of actual pursuit. It presupposes this vision of possible ends and their evaluation by the intellect followed by a careful estimation of the available means, but once this indispensable information is provided, the will on its own takes the fateful

decision and utters the commands which will release in an orderly way the stream of ready energies.

The will may be likened to a Commander-in-Chief ; he is surrounded<sup>1</sup> by a staff to gather and evaluate all the intelligence he needs and a Chief of Staff to brief him : army, navy and air forces stand in readiness to obey his command ; but his proper task is neither to add to that intelligence nor to create new forces, it is to decide on an overall strategy or an adequate tactical move. He may be frail or even crippled or an athlete, soft speaking or of the shouting type, but this is irrelevant to his function ; what matters is his capacity of taking in quickly and clearly a complex information, imagining possible courses of action, and seizing up one of them as the most adequate response to the actual situation. He may adopt a proposal given prominence by his Chief of Staff, fall back upon one of those battle-plans which made famous a Caesar or a Napoleon, or initiate a completely new solution ; in every case, what makes him a commander is his decision that 'this shall be' and his persistence to see it through, whether it be a traditional or a revolutionary decision.

We may also compare the will to the captain of a big ship. His daily duties may seem homely enough : checking the ship's position at regular intervals and the sights taken by the officer of the watch, glancing through the weather reports and the night's signals, listening to the report of his Staff Captain followed by his Chief Officer, going for tours of inspection, presiding at meals or giving parties in the Captain's cabin, even conducting

nondenominational religious service on Sundays. But there are times when he cannot leave the bridge, when fog or bad weather keep him there for thirty consecutive hours and there are moments of utmost danger when the fate of a multi-million pound ship depends entirely on his own decision. On New Year's Day, 1949, the *Queen Mary* went aground in the Harbour of Cherbourg. This was at that time one of the toughest ports to negotiate. The inside harbour was a mass of wreckage after the German occupation : before they retreated they had even blown up the pier. The *Queen* had to anchor in the outer harbour which stands wide open to the roaring winds from west and north. It was 8 p. m. and pitch dark when the order was given, "Prepare to get under way". The Master of the *Queen*, Captain Harry Grattidge, stood on the bridge but, as is normal, let the Cherbourg pilot direct the manoeuvre. The port anchor came aweigh easily but the starboard anchor could not be raised, it was held fast by a wreck on the bottom. The pilot did the only thing possible. He ordered full astern on both engines, intending to ease the strain on the cable of that anchor and avoid the risk of its parting. But with the wind battering her starboard side, the ship could no longer answer the helm. Slowly, dragging her starboard anchor, she began drifting to leeward toward the wreck buoy in the centre of the harbour. There was only one thing to do : to heave the starboard anchor, with the desperate intention of swinging her stern around and navigating the *Queen Mary* out stern first. But this also revealed itself to be impossible. The lights over the side of

the ship showed now the cause of the trouble—three huge wire cables, almost six inches thick, were hopelessly snarled in the starboard anchor. Like the tentacles of a steel octopus, they held the *Mary* fast.

No greater danger had ever threatened that ship. She had seventeen hundred passengers aboard and a crew of twelve hundred and she was worth at least thirty crores of rupees. One single false move now and she might never sail again. The other officers imperceptibly stepped back. This was the loneliest moment, when the Captain in person was to fight to save his ship.

“All right, Pilot,” he said. “I’ll take over.”

Straining his lungs against the swelling wind, he shouted: “All engines full astern.” The 200,000 horsepower of the *Mary*’s engines responded with a mighty thrust which bid fair to snap the cables that held her fast. Yet she was still drooping astern. “Full ahead, both engines” he shouted. But a great gust of wind snatched his words away. He realized too late that the seamen had not heard. She kept on drooping astern and the mud was now churning past her side. He glanced at his watch—exactly 9 p.m. There was the gentlest bump imaginable. Slowly, stern first, the *Queen Mary* had gone aground. He shouted for the engines to be stopped. No tugs were then available. She could only be refloated at the next high water. It took the whole night to cut through the cables that were holding her. By early morning they were clear. The Captain gave the order: “Put the engines to dead slow ahead.” The *Queen Mary* answered her engines and burrowed her stern out of the sandbank. She was afloat again.

This episode in a great seaman's career demonstrates clearly what kind of responsibility devolves upon a supreme leader. Under ordinary circumstances he may appear to be no more than a general supervisor and controller. But let a dangerous emergency arise and all hands turn to him for his irreplaceable decision. He is not infallible but he has that which the Greeks called wisdom : a clear view of the ends and means borns from training and experience, and his authority is backed by this wisdom. This is why he is like a sovereign on his ship.

The will has by nature the same sovereignty over our other powers, organs and energies. Without the latter it is powerless, and apart from the intellect it is blind, but its own act is the free decision enlightened by the intellect, carried by the powerful urges of our various instincts, habits and passions, influenced by our imaginative representations of the possible ends, yet transcending all these through the very originality of its own content. It is through this creative character of the will that we most resemble the supreme Creator.

There is no human will without transcendence or, in other words, without freedom of self-determination. But, of course, human beings differ in their capacity of imprinting upon their actions this stamp of self-determination and the nature of their actions is not always such that it requires this imprinting to be deep and strikingly manifest. During long stretches of our ordinary activity the influence of our will is but a gentle directing : it is a time of smooth sailing. But there come moments

of naked decision when a new direction is to be taken or threatening factors have to be averted. They present themselves at those turns in our life when we pass from childhood into adolescence, from adolescence into maturity, from maturity into old age, and also during these periods when we face marriage or another state of life, when we have to choose a special avocation, when we meet with crises in our business or in our relations with others : wife, children, relatives, partners, employers or employees, or when we are strongly tempted to stray away from the path of duty.

Some people seem to negotiate those turns with a kind of innate wisdom. The American psychologist, Dr A. H. Maslow, calls them self-actualizing people. They make perhaps one tenth of any population. Such people have no need of reading anything on the art of taking decisions or even on the art of living. Decision comes to them naturally and is usually gratifying. But for most of us having to choose or to decide is often a somewhat distressing experience. We are unsure about the true values, we feel unable to grasp the totality of a given situation, the terms of our problems escape us ; besides, conflicting urges and long-standing habits incline us in turn towards opposite goals, fears paralyse us, inept or poorly assimilated theories give us deceptive light, and irrelevant advice from outside intrudes upon our peace of mind. Too often self-discipline has not been inculcated in our budding mind and our training for life has been hopelessly inadequate. Yet we are never too old to learn even the art of taking decisions.



First, we must discard the still rampant conviction that tendencies completely determine the course of our actions. This is the push theory or pitchfork theory well illustrated through the metaphor of the stubborn donkey which stops in his tracks till some pressure or painful sting from behind breaks down its obstinacy. The pull theory or carrot theory comes closer to the truth. Hang a carrot or a bundle of hay in front of the donkey and the refractory beast will move with eagerness towards this tempting goal. Show nuts or sweets to a child and desire will subdue his shyness. The truth of this theory is that the will is moved by all that appears to it as of value. It even contains the apparent truth of the push theory for if the donkey moves ahead when it is struck from behind it is because avoidance of pain is itself desirable. Yet, the illustrations given can be misleading insofar as they may imply that will responds automatically to the call of values. This is to a large extent true of beasts, which are endowed with no freedom in the strict sense of the term but only with irrational spontaneity which obeys unhampered the attraction of sense values. It is no longer true of man who can perceive the whole range of values, including the spiritual, and who can judge their relative importance.

This is the second point I wish to make, namely, that man is called upon by his very nature as a rational animal to pass judgment intellectually upon the importance of things and thus reject or adopt through a self-assimilating act whatever gains access to his mind as a possible value. This is not to say that the objectivity of values depends upon our judg-

ment. Truth, beauty, friendship, power or, in a lower register, comfort, pleasure, absence of pain, etc., are by themselves important, but their significance would remain inactive upon us unless we insert them in our thought and are actually attracted by them. This insertion is not a creation but an assimilation of values. From being significant in general they become by this act significant now for us. This act of personal evaluation cannot be dispensed with.

No value is or should be thus evaluated in isolation from other values. Values are interrelated and personal assimilation of one is to introduce it at a definite place in an individual hierarchy of values. Well integrated personalities have a rich, comprehensive hierarchy of values and training in personality consists essentially in helping others or oneself to acquire a system of values through self-realization of their interrelated importance. For instance, a schoolboy may start with a spontaneous interest in making sums or studying geography. Reward for his success in that subject will then reveal to him the value of success as such and he may strive for success in all academic subjects. His parents' satisfaction will naturally follow and their affectionate esteem will become for him a higher value linked with his scholarly achievements and his personal inclinations. However, success in class may engender jealousy in some of his companions who happen to despise studies and for whom sports are everything. The need for social adjustment may then impel that boy to seek equal success in his school sports and to discover a personal value not only in sports but

also in health and physical strength as well as in fair play and team spirit. As he integrates himself through success within his little society he may well grow into a natural leader. But leadership is a dangerous value. Will he have followers or friends, be merciful or compassionate? Let us hope he discovers the value of helping others. Again, he may do this narrowly, concerned only with the needs of his close friends or he may enlarge the sphere of his help beyond the narrow bounds of his spontaneous sympathy. He will then have learned the value of disinterested help and crossed the border between the self-centred realm of childhood and that of manhood which is characterized by a more universal concern and a feeling of care and responsibility for other persons. Psychologists have spoken of this growth as a passage from the 'digestive' to the 'oblative' stage. Unless a child steps beyond the narrow confines of self-interest and learns the values of self-sacrifice, service and social responsibility, his personality fails to blossom into active citizenship and social self-commitment.

Thus, correlated apprehension of values conditions the growth of human personality. The intellect shows us the values. Sensation causes some of them especially the lower ones, to be experienced immediately, whereas it may give merely a foretaste of the higher ones. The kind of intuition which experience provides serves both intellect and sensation in presenting values. It is true that, even though thought alone can acquaint us with the highest values, it is feeling, nevertheless, which speedily sets in motion our striving. I must first know the value

which is conceptually comprehensible before my striving turns to it. I turn immediately to a happiness experienced in sensation before I can deliberately apprehend the object of value on which the happiness is based. This explains the power of emotional values developed in childhood, such as mother, country, etc., over other values which are objectively perhaps higher but have an exclusively intellectual basis.

Religion is the best medium for conveying to our minds a hierarchical system of values. It appeals to our intellect as well as to our powers of feeling and it commands actions which realize those values. It stretches our consideration from earth to heaven and beyond time across eternity. It inculcates the sense of absolute opposition between good and evil, values and no-values. It takes hold of our amorphous sense of guilt and provides it with an inner structure of right and wrong which humanizes it and anticipates its possible deviations. It displays to our moral striving the whole map of virtues without which true virility cannot be attained.

The Belgian psychologist, E. De Greef, has emphasized the difference between religious and irreligious education even from the purely secular standpoint of mental health. The child educated without the help of religion sails through life uncertain of his bearings. The dimensions of existence remain obscure to him. His horizon is limited and he sees no lodestar by which to steer. Ignorant of his natural end, he drifts along the confusing currents of instinctual urges and changing opinion.

The young prince Gautama, of the Sakya clan,

had thus been sheltered by his father from all those experiences which enforce upon us the ultimate questions and open the way to the answers of religion. The sight of disease and death shocked him out of his irresponsible innocence. Suddenly, the true dimensions of life were revealed to him. Henceforth, he found no rest till he thought he had disentangled the religious mystery of existence.

Francis Xavier, a brilliant student of the University of Paris, was devoured by one ambition, that of becoming a master of that university. As to his religion, he took it for granted, having lodged it in a department of his mind to which he rarely turned. But he happened to share a room with a compatriot of his, Ignatius Loyola, once a fastidious knight, now turned religious after a severe wound received during a siege that had brought him to the gates of death. When Xavier spoke about the worldly career he saw wide open to his young manhood, Ignatius would sometimes cut him short with the warning of Jesus : "What doth it profit a man, if he gain the whole world and suffer the loss of his own soul?" Xavier could not laugh this away, it irritated him, it preyed upon his mind. He had met Ignatius in the late summer of 1529. The months passed and when he thought he had smothered the disturbing notions which those few words had aroused in their wake, he would hear them again and they would bore through the smugness of his soul, with the insistency of truth. At last he underwent, for thirty days, a course of spiritual exercises which that holy man, Ignatius, had devised. They transformed him. They made him face the truth that "man was created

to praise, reverence and serve God the universal Lord, and by this means to save his soul ; and the other things on the face of the earth were created for man's sake, and in order to aid him in the prosecution of the end for which he was created." The consequences of this followed inexorably : "Whence it follows, that man must make use of them insofar as they help him to attain his end, and in the same way he ought to withdraw himself from them insofar as they hinder him from it." This then was the scale in which he had to weigh sickness against health, poverty against wealth, dishonour against fame, short life against long life ; and so all other things, "desiring and choosing only those which most would lead him to the end for which he was created." This was powerful logic which he could hardly contradict. But it was further bolstered-up by systematic contemplations of the person of Jesus in his life, death and resurrection. These fired his love. They gave him a spiritual experience of the God-Man. He made his choice : abandoning all prospects of wealth and renown, he vowed to devote his whole life to the service of Christ even in the most far away regions of the earth in poverty, obedience and chastity. First in India, then in Japan, he became the herald of the Gospel of Jesus. In 1552, death interrupted his travels but the trail of his burning zeal has never ceased to illumine the path of those thousands of men who, for four centuries, have chosen to answer the same call and to devote themselves, body and soul, to the same service.

Holy men, even more than famous captains,

discoverers or inventors, show us the way to the success that matters. Focusing on the highest values, they move towards their aim with that firm resolution, unrelenting effort and concentration of the will, which are the marks of great disinterested love. By choosing to love God, they have reached the highest value to which all other values are suspended and their lives go to him with the majesty and necessity of great rivers flowing towards the ocean.

When the question is put, how to concentrate, how to make decisions, the main answer is not to be found in little psychological tracts and other books of magic formulae. We must turn to the great inspirers of mankind. Look up, they tell us, the aim is high; self-love tortures you, disinterested love will vivify you like a wind from the sea; let the great values be the stars of your life; God has traced for you the paths of love, justice, pity, truth and beauty, hitch your chariot to his powerful hand.

A.A. Schneiders and J.E. Royce have emphasized the role of ideals and goals in personality integration. Ideals or values are standards of excellence according to which we ought to choose our goals and, more especially, the one primary goal to which we subordinate all other goals. 'Integration,' says Royce, "involves, therefore, wisdom in the intellect: a scale of values plus self-knowledge, and character in the will; a set of habits of self-control. These will in turn assign a place for all else." Against Schneiders, who seems to think that any sort of goal is a valid integrating agent, Royce rules out all unworthy and distorted goals as integrating forces. At

least the fundamental goal must be good, in fact the highest good, if it is to have an integrating force at all, for it must be able to make true order out of our chaotic multiplicity. Similarly, Narcisco Irala, speaking of ideals and goals in life, writes :

Caesar, Alexander the Great, and Napoleon each had an ideal of conquest which gave unity and efficiency to their lives. But the good they sought was a partial one and did not satisfy the whole soul. Moreover, it brought evil upon many peoples and nations, and was barren of happiness. All three have left us their admission of disillusionment. Cicero and Demosthenes had the ideal of rising in eloquence to direct their country and correct abuses. This good was ever before their eyes, ever the object of their desire. It made them overcome difficulties, attain great success, and enjoy profound satisfaction. But lower objectives filtered into their ideals, and so it did not fulfil the aspirations of their whole being ...The ideal of life is the development of the whole being for the profit of others and the service of God. It is the transfiguration of our instincts into a higher spiritual love. It is living in oneself and not, as it were, apart from oneself, among others and not apart from them, in God and not apart from him.

Let that be our basic conviction. Difficulties concerning particular decisions too often have their root-cause in our uncertainty regarding the overall direction of human life. Once, however, this uncertainty is cured, we are given a universal perspective according to which our special problems will arrange



themselves in a graded scale of importance and we shall be able to settle them wisely.

What is then the way of resolving our inner conflicts? Conflicts arise when we tend simultaneously to two or more incompatible goals. There may be a conflict between two positive goals. Whether to go to the movies or listen to a useful lecture, whether to get married before the end of my studies or remain free to finish them successfully, whether to take up a well-paid job which I dislike or, say, a teaching job badly paid but attractive to me, whether to buy ice cream or a sweet drink, these are examples of such conflicts. Minor ones are no problems, except for abnormal people who should be directed to psychological experts; whatever solution is taken hardly affects our life. Major ones may require deep heart-searching. Each alternative ought to be examined thoroughly in the light of fullest information. Reliable advice will be useful and, in general, anything that may help us visualize those alternatives and bring them down from an abstract to a more concrete level of consideration. In facing them we should neither hasten nor morbidly, delay, but patiently weigh their value and detect the secret inclinations of our soul. The final decision should be our own: a personal commitment of our sovereign will. After it has been reached, let us carry it through without any further ado, unless we are forced to admit that it had been unsound, and in that case let us change it promptly.

Another type of conflict involves a situation where both the goals have negative value and we are doomed to accept one of them. "Between the devil

and deep sea," is the popular idiom for this kind of conflict. Shall I try to escape through the fire or jump out of the second floor window, keep a job that I hate or resign and be unemployed, shoot this man who threatens my life or run the risk of being killed in trying to escape from him, decide to use this atom bomb which is likely to finish the war or attempt a landing in which thousands of my countrymen will perish ?

This type of situation often demands immediate decision. Let it be clear that it stands in the realm of means and that it does not bid us choose evil for its own sake. And let us choose courageously that which to us appears to be the lesser evil, mindful of the ethical law of the double effect. But if the situation is not so pressing, let us first explore the possibility of a third alternative which may save us from those extremes, and if it is not found let us no longer waver when the fateful moment comes but decide with courage for the lesser evil.

There is a third type of conflict between virtue and sin. No man is immune from it. The right decision is obvious, yet it is often difficult to adhere to it. It is here that self-discipline, habitual practice of self-denial, disinterested concern for ethical values, religious faith and, above all, love of God and neighbour, show their necessity. And if we fail, let us repent immediately, repair the harm done as far as possible, and use the power of remorse to better our life. Sins repented will increase our moral vigour.

A fourth and very frequent type of conflict arises from a situation where the same goal has both a

positive appeal and a negative value. A boy may be promised a pocket-knife but on the condition that he puts up a certain number of gardening hours, a man may have a chance of going into business for himself but he will have to work fifteen hours a day, a youth may marry the beautiful girl he has loved at first sight but he won't relish the only kind of food she can cook, a farmer may obtain from the court the redress of some injustice he has incurred but not without the worries and frustrations which attend judicial procedure. Direct action is rarely advisable in such cases. Passion should give place to a careful estimation of the positive and negative aspects of the choice in view and our capacity for undergoing suffering. Consequences involving others, family, partners, countrymen should also be taken into account. One may compile a list of pros and cons. One may search for a compromise which would lessen the negative and increase the positive values of the projected undertaking. Above all, one must relate it to the higher goals and more permanent values that have thus far inspired and governed one's life. There exist usually no ready-made solutions but there are wise or foolish decisions, courageous or cowardly resolutions. Yet what would appear to you inept or timid may be wisdom for me, a less spirited man. Decisions should be wise and daring but also personal. General rules and abstract principles should give direction to our will, but action is concrete and decision original.

No one, therefore, can provide me with infallible recipes to conduct my life. My fate rests in

my own hands. The highest gift of God to men is their rational freedom. Yet, the starry sky of values illumines all of us and truth and love beckon to us that we may choose to follow their supreme attraction.

SEVEN

## *THE CONQUEST OF FEAR*

— J. BAKSHI

AT THE APPROACH of dusk the ominous shadows lengthen hauntingly, and men and women, with emaciated forms, pale faces and furtive looks, hasten to the deceptive security of their battered tenements. Perhaps in the morning, perhaps reassured by the transient sunshine, they would venture forth..... !

Perhaps only to rush back at the signs of gathering grey clouds or shadowy phantoms ! Thus these men and women would linger from day to day, fearing darkness at night and the thought of it in broad day light ! It seems as if they would never taste the 'nectar of life' unpoisoned by the wretched 'darkness'. One day they would die, though they never actually lived !!

The above is a figurative account, perhaps a little dramatic and exaggerated, of the ways of fear in modern life. Modern fear phenomenon, as symbolised above, has little resemblance to the savage's fear, which like a panicked spirit seized him

momentarily, but when living left no signs of its visit behind. Peculiarly modern fear is not panicky, it is as subdued as the civilized man himself. And it is not transient, it never leaves him ! It is a poison diluted in his life spring which neither kills him nor allows him to live 'fully'. Such a fear must be conquered before man can be happy, or even learn to "live". *Such a fear, in fact, is all the evidence required to mark man's failure in the art of living.*

'Fear' and 'good life'\* are rivals in the drama of life. If one succeeds, the other cannot. "Conquest of fear" is an essential condition of good life. And understanding of 'good life' (or art of living) helps in the proposed conquest. Good life, indeed, is the true rationale of conquest of fear. Not all fears need necessarily be conquered ; not all fears are inimical to good life either but those which bite away life must be conquered *for that reason alone*. In short, it is only by understanding the nature of 'art of living' that we can learn which fears to conquer, and also why ? And what for ?

Art of living has been reduced by some to positive injunctions to act, feel and think in certain ways, and to instructions to abjure some.

**Forbidden Fruits :** These attempts have the merit of presenting the problem of good life in a cut and dried form, both intelligible and simple to follow. Yet did you ever see art being born out of such 'do's and don'ts' ! Even if the path recom-

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\*A 'good life' throughout the chapter would denote life permeated by art of living.

mended by these injunctions be the path of saints and heroes, would not the followers be simply poor imitations of their genuine lives ?

As against these attempts, I suggest, we begin with enquiring into the nature of this particular art. Two concepts which can convey the essence of art of living as best as it is intellectually possible to do, are creativity and harmony. Creative life does not necessarily mean creating novelties : it implies 'originality' and 'spontaneity'. It is like an adventure at sea, guided by all means by the compass of traditional culture and personal past experience, but breaking fresh ground every moment. Though many a vessel has passed over that tract of water, there is no weather beaten path to be followed mechanically. Each new vessel furrows the tract as if it were the first to do so. Creative life thus consists in feeling, thinking and acting not in imitation of others but in response to the urge emanating from a mature self. It consists in recaptivating the spontaneity of childhood at higher levels of thought, feeling and conduct. It will be seen that fear of the group, besides other influences, bids us imitate the group ways. Fear of the group, therefore, stands against creative conduct of life.

Creative life requires maturity of self ; mark of maturity is consistency in thoughts, feelings, and actions, and harmony between the three. All thoughts and philosophies, all emotions, passions and sentiments, which create disharmony in the total self are highly destructive to life. Even the conduct which creates disharmony in the society, except as a condition of superior harmony, is outcast from

the supreme Art, because the self and society tend to reflect themselves in each other. Significance of these considerations would become evident when we deal with fanaticism.

Besides understanding the art of living, conquest of fear requires understanding of the phenomena of fear, the self-fearing, objects feared and causes of fear. It also requires discrimination between harmful, harmless and valuable fears.

To begin with the biological self of men, fear is at once seen as the Nature's primitive sentinel for life preservation. When face to face with threats to life, the fear emotion diverts energy from the vital functions to mobilize motor organs and muscles, thus carrying the individual speedily away from the threatening danger. Or, as another expression of fear emotion strikes the subject dumb and reasonably secures his safety from wild beast and reptiles which hesitate to strike such immobile objects. Though in primitive situations even nature errs frequently in apportioning emotions, civilization further discredits fear emotion, both by reducing the threats to life and by diminishing efficacy of fear emotion in the task of life preservation. Fear of threats to life is tamed into cautiousness while dealing with strange and harmful objects. Needless to say this cautiousness is invaluable. Living as we do in the age of electric apparatuses, complicated machines and fast traffic, how many of us would have survived a day without such cautiousness! Besides this the fear of death remains, but it tends to become much more complicated than the primitive expression of fear.



Most of us suffer occasionally from conditioned fears of innocuous objects and harmless situations. These fears if mild do not interfere with healthy conduct of life. But if they are abnormally fierce, they can do serious damage. Yet they can have no place in a project like the present one. For they are obviously fit cases for a psychiatrist's clinic only.

Our orbit of discussion is considerably narrowed. Neither occasional outbursts of fear-emotion, nor cautiousness, nor irrational fears, for different reasons need bother us presently. The fear which weighs heavily upon healthy conduct of life is a relatively permanent state of mind. It is constant worry, anxiety of dread. Life is felt to be in the grip of constricting jacket, most oppressive and maiming. The individual feels like a wearied animal seeking shelter in a vaguely hostile world. Fear like a dull ache constantly weighs on heart. Overtly, however, the individual may make 'successful' adjustments. But the adjustments are likely to be at the expense of creativity. Frequently these consist in donning the roles approved by the society and losing oneself in the 'crowd'. These may even consist of drinking bouts and general dissipation of life.

What are those dreads that make the civilized man like a fugitive seek hiding here and there? Possibly these are the twin dreads of 'failure' and 'social disapproval'.

To begin with, let us analyze fear of failure. We fear failure because we desire to succeed. This desire to succeed is both a biological urge and a psychologi-

cal need. It is truism that survival depends on overcoming odds against life. It, however, becomes significant when recollected that desire to succeed is not always consciously bound up with desire to survive. Often the subject goaded by the former acts in a manner calculated to harm the cause of life. An extreme case is that of martyrdom. Mandate of a scrupulous and formidable authority is opposed because of inner convictions, at the cost of life itself. The hazards of climbing virgin mountain peaks are braved for no other reason except to experience undulated feeling of success. The latter is a pronounced case of desire for power, the former however is mixed with conscious idealism, a peculiarly human phenomenon. Evidently where idealism fires the breast, fear of death and fear of social disapproval and perhaps all fears, have been already overcome to a certain extent. To defy and to be prepared to die is to succeed. Fearlessness is an essential condition of higher idealism. But desire for power and success is fraught with fear of failure. Often it creates bitter conflicts in the individual self by driving him to adopt means rejected by his ideal self.

Ambition and corruption are frequent companions. I will refer to this face of the problem later on. At this stage it may be noted that failure is feared also because of another desire : the desire to win social approval. Both because of its prestige in the drama of life and also as a consummation of will to power, success is approved and admired by the society. Failure lowers the subject in social esteem and is sometimes even punished. Though

we have culturally advanced far enough not to punish unintentional failures, or even intentional ones when they are socially harmless, we irresistibly admire success (sometimes even in criminal activities when the success is singular) and consciously or unconsciously disapprove failure. "Nothing succeeds like success." Fear of failure, thus, is further aggravated by fear of social disapproval joining forces with it.

Desire for social approval may be resolved partially into urge for survival. I will have less ado in surviving if I follow the group dictates than if I were to pitch myself against them and incur the group's open hostility. As the group tends to approve what secures its survival, I reasonably ensure my survival by following the group opinion. But I want to please my family or my community not only because I want to live but also because I want to be loved. As a child I craved for the smiles of mother and affections of my playmates ; as an adolescent, for the admiration of the gang ; and as an adult, for the love of my partner in life and for the appreciation by my colleagues. Throughout my life, from infancy to maturity, the sentiment of respect for social approval grew and matured till it causes me great pains to displease the group. It is well, that I respect the group opinion as it prevents me from acting in a manner likely to injure the group, and also myself through the group injury. But "man does not really live in the shadow of others." His life is not meant to be lived merely, but to be lived well uniquely. Philosophies which attempt to interpret human beings in biological

terms only fail to account adequately for the axiological side of his existence. A large part of man's needs are biological no doubt, but the needs which are *ultimately* most important are psychological. One can be happy only if his needs of hunger and sex are satisfied, or atleast sublimated, but he would be truly happy only if he is loved ; belongs to something or somebody, and his life has meaning to him.

While biological needs are the negative conditions of happiness, psychological needs are its positive conditions. It is becoming ever more doubtful if architects of modern machine civilization, who sought to realise their heaven on earth by ushering in era of abundance and least resistance (comfort) set the right path. No wonder we are bewildered at the sorry mess that is made of their visualized paradise. Quite incomprehensibly to them, frustration has multiplied in those very quarters where tremendous success has been achieved in satisfying the biological needs. Increasing rate of suicide, excessive drinking, neurosis insanity, all testify to frustration and insecurity. The grand programme of materialism by its failure significantly points beyond biological existence of man. Increasing number of people are beginning to question the use of living when nobody cares for them. But many renounce love because it conflicts with their chosen goal of life. For most of us, however, love and purposefulness both are essential. The fact remains even if we are not conscious of these needs, even when we are unaware of the meaning of our life and when our need for warmth of love is unknown

to us. Both these needs when frustrated create insecurity in our mental life ; an insecurity which creates nameless fear in use. Need of love i.e. belongingness, and meaningfulness must be satisfied to overcome fear.

Values, standards, ends, impart meaning to life. Appreciation of values is man's prerogative. Ultimately the source of value is Man. Admittedly, "Mankind is wiser than Man" since it contains the collective wisdom of men. But mankind in its tradition preserves much that has conditional value, that is superficial, and that which is positively evil. In every epoch, we have to sift the grain from the chaff of values. Also when different cultures conflict, the problem of disentangling the essential from the non-essential becomes imperative. All such problems increase the role of the individual in apprehending values and transvaluating them. The individual, however, cannot sit on judgment upon traditional values without being independent of traditional influences in certain measure. But fear-conditioned regard for traditions, militates against the development of such a frame of mind. Desire for love or belongingness, too leads us to anchor ourselves prematurely to a person, group or an ideal, thus preventing genuine search for values. Though we achieve security by clinging to our idol, the more fanatic we are in thus clinging, the more we dread losing our mooring. Without any sense of the whole scheme of values with reference to which his limited idol derives its status, the fanatic is unable to evaluate his idol correctly. Nor can he modify it appropriately in face of new evidence. Like stagnant

water, fanaticism stinks and like uprooted tree decays in worth. For all his security, a fanatic is basically insecure. This fills him with hatred and jealousy for those whose beliefs differ from his. Fanaticism thus creates dissensions and conflicts in society. From viewpoint of harmonious life thus, it is an illusory adjustment to fear. Nor does it succeed in overcoming fear altogether. It only succeeds in banishing it from conscious life to work in the dark dungeons of the subconscious.

Although only a few of us would be fullfledged fanatics, most of us are a little of it in our own way. How many of us are not intolerant in varying degrees of contrary opinions and practices? Of course we manage to convince ourselves that the opponents are being absolutely irrational in opposing what is so obviously true, and immoral in objecting to what is absolutely right. Hark! for I heard murmuring of the unconscious. The Pastmaster in inventing reasons provides us with what respectable reasons for discrediting our opponent. But by our irritation and anger, by a rather high strung reaction, and distrust of honest discussion, we betray our basic insecurity. We 'believe' to be 'secure', so shut our minds to the evidence that would stagger our belief. Sometime we are less ingenious, and juxtapose the various beliefs, conscious and sub-conscious for different reasons of head and heart. Scientific scepticism and religious dogmatism and a host of superstitions are lumped together. Conflict between such a juxtaposition is inevitable which continually tosses us over the tumultuous sea of fear. We acquire suspicious, vindictive, and bitter attitudes and are frequently

depressed or hystericals. We want to run away ourselves by losing ourselves in alcohol, in crowd and in hectic amusements. And sometimes we are driven inexorably to madness and self annihilation in our flight from our tortured selves. Yet most of us neatly avoid these troublesome outlets without discarding the contradictory beliefs. This miracle we achieve by pigeon-holing our various attitudes and beliefs. Spiritual life is compartmentalized ; head is divorced from heart and each is fragmented in turn. The trinity of Devil, Mammon and God with all the lesser gods, finds allegiance in us. But lack of unity in spiritual life is harmful. Without unity, without integration, we cannot grow and our superstitions grow upon us.

What do we fear in all these cases ? In one word, we fear our 'self'. We try to exchange it for publicly approved one or build its prestige by extraneous successes. Thus we refuse to acknowledge our reality to ourselves (at l. st a part of it), or having acknowledged it to ourselves, fear to grow it publicly. At war with ourselves, we cannot rid ourselves of fear. There is no way out of our predicament except one by boldly facing our true self. With one supreme effort we must cast aside the inhibitions ; unfetter the thought processes to trample and ravage our beliefs. In this disordered mind we may look for gems of values laid bare. At the same time unflinchingly face the filth accumulated in the mind's darker corners. In short, we must question what we are ; what we want, forgetting for the moment what the society wants of us. And last, but not the least, look for the genuine values within us. For

reconstruction of mental life we would of course have partially at any rate to take recourse to tradition. this time critically and sympathetically (but not blindly). Self-analysis would straighten the twisted limbs, sever the ulcered organs, and if we are not gone for on the road to disease, our mental organism would gradually convalesce, grow and develop. We would be greatly relieved from the sense of oppression that unhealthy mental life generates, and that fear bequeaths where it treads. The wretched oppressiveness being removed, rivulets of emotions, for long dammed and scorched by the smouldering fire to fear, would reopen, overflow, rendering green the parched fields of inner life. Foundations of creative life would be laid. How far the subsequent structure attains to heights of artistic conception, would depend on the "Philosophy of life developed."

If bare self analysis does not complete art of living, nor is fear conquered by it alone. Reconstruction and rearrangement of mental life presume philosophy of life. To leave the self disarranged is to leave it without explicit meaning and invite fear. Though philosophy of life is essential for conquest of fear, not all philosophies alleviate fear. The desired philosophy must define an attitude towards life which satisfies the difficult condition of offering security without denying freedom of thought. Broadly speaking, two types of attitudes qualify important philosophies of life: the attitude of achievement and attitude of giving. Although there are various types of achievements and equally numerous ways of giving, the present classification is adequate from the viewpoint of conquest of fear and



that of mental peace in general. To achieve is to be aggressive and possessive. Philosophy of achievement is a philosophy of power over Man and Nature. The aggressive attitude, however, is not restricted to my relationship to human beings and nature but pervades even the value-quest. This attitude qualifies the modern civilization and to certain extent accounts, both for the debit as well as the credit side of its account. Ambition and aggressive attitudes of life and possessiveness, in all their ramifications breed fear of failure. This fear might lead us to act contrariwise to our conscience and create conflicts. Easy money and corrupt ways to power entice us into its net interwoven with psychological conflicts. My way to power can be smoothened by public cooperation and made even impossible without it. Now since success depends upon social approval, fear of public opinion grows, leading us to sham or camouflage our true self. And we are led back to the path we thought we had ou- tripped !

Acquisitiveness and ambition, competent, psychologists agree, may be due to lack of 'self love' (or self respect). They are the types of adjustment made by those of us who do not sufficiently value ourselves and hence build up self respect by decking the self with borrowed feathers. Attitude of achievement is thus a suspect in the court of values.

The attitude 'of giving' in respect of mental reactions is the very opposite of achievement. Religious worship, dedication to ideal, pursuit of art, service of mankind, in their pure forms are entirely selfless. They are the sublimest form of 'giving'. To worship whole heartedly, to live ideally and to

love and serve fully, is its own reward. So long as the deity is loved well, the devotee cannot fail in the adventure of life. And when meaning of life thus comes to be in living it valuably, death does not threaten annihilation. Possessiveness creates fear of death which threatens to despoil its treasures. But when you yourself give away your life-wealth freely to all, death cannot rob you !

Prestige of philosophies of giving, more popularly known as Service Philosophies, is at low ebb in the modern world. It is accused of passivity and of negative attitude towards life. The accusation is unjust. While giving we are active in the highest sense. Our souls, minds and senses are actively giving out the funds of values within us. By thus giving and unfolding ourselves, we grow and give more. Life and world can be recipients of our unrestrained charity and be fully enriched. Obviously, material advancement cannot be half as stupendous on such an idealistic approach as it has been on materialistic one, yet would it not be preferable to be materially less, though by all means adequately advanced, rather than to have all the grandeur of materialistic civilisation with all its skeleton in the cupboard ! Material values are mere means to happy life. It is high time we ceased worshipping them as our supreme gods. Materialism can never free us from acute frustration, hence from fear, as it multiplies our wants faster than it satisfies our needs.

The philosophies of power create a chasm between the subject and his fellow-beings. But the desire to *serve* his fellow-beings binds him deeply to

them. Hence it fosters that true fellow-feeling and love impossible in the other case.

It may be admitted, however, that very few of us are ever so idealistic and completely independent of public opinion as to seek or require no confirmation from our fellow-beings. Fortunately, 'confirmation' is different from 'Conformation'. Though we may seek to be confirmed by our loved ones and honoured friends, we need not conform to the "ways of the herd."

What place can our desire for power, powerful as it is, have in our scheme of "Life of service?" Ambition may be partly due to our basic insecurity, yet it acquires its tremendous attraction because of this more or less natural desire for power. Is then the vessel of *philosophy of giving* to break on the rock of this powerful psychological need? It might have suffered serious damage but for the fact that *sense of power is not irreconcilable with service*. Attitude of giving can become an attitude of 'potency'. The self enjoys the discriminate exercise of its powers. Since exercise of power itself is satisfying, there is no failure to be feared. And since we need not fear spiritual impotency so long as we give ourselves generously, fear is well conquered.

***KILL YOUR ANGER BEFORE  
IT KILLS YOU***

—DR PREM NATH

ANGER CAN KILL a man. It does kill him indeed. Generally, people of stormy temper cut down on their longevity. Perhaps they could live comparatively longer, other things being constant, if only they could conquer their rage. Yet it is a pity that the vast majority of such persons helplessly give themselves up to passionate anger that has a way of eating into the vitals of life as any *bacillus*. It is a still greater pity that it is not recognized by a man in the street as a disease about which something could be done but a demoniac force which perennially sits tight over man and cannot be exercised. It is helpful to recognise anger, or rage which is anger out of control, as a disease to be treated as any other disease. Little is it realized that anger takes a heavy toll of human life like any consumptive disease.

“An angry man is always full of poison”, said Confucius. And what he said long ago is more than proved by experimental and clinical data in the

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field of psycho-somatics, a common branch of psychology and medicine. Before the findings of Psycho-somatics are referred to it is well to grasp the fact that body and mind are not independent entities like two clocks running parallel, but interacting aspects of personality. For the total health of the individual both body and mind need to be kept in good trim or the defect in one will avenge on the other.

Emotions lie at the root of biological life. If on the one hand they are helpful in survival, when functioning normally, they, on the other hand, prove damaging if overwrought. Strong emotional tensions have a way of throwing the whole organism out of gear. The gastro-intestinal tract which includes the gullet, the small intestines and the stomach, is extremely sensitive to emotions. Fear, for example, freezes tight the entire digestive machinery; the glands of the stomach stop the production of hydrochloric acid and so do the salivary glands stop their secretion. This is amply proved in laboratory tests on dogs and cats exposed to objects of danger.

Some of the most destructive emotions are anger, jealousy, hate, fear and anxiety. They keep killing the body if they are not killed in time. Pope rightly reminds us that "to be angry is to revenge the fault of others upon ourselves". This is partially true insofar as we allow ourselves to lose our tempers for definitive faults of others. In any case we cannot escape the scars of anger. Similarly, jealousy and the hate eat into the organism. If death were not taken as a final state of complete breathlessness or a declaration to be entered in the municipal death-

register, it would be easily appreciated that millions of people are being partially killed every day by the aforesaid destructive emotions.

There is abundant evidence available to show the damaging effect of anger on nervous system and on body functioning in general. Increase in blood pressure, for example, is very often caused by outbursts of temper leading sometimes to haemorrhage or heart attack. I know of an old school teacher who was given to fits of temper at the slightest provocation in the class. The tempo of his anger and violence on the students would rise in unison, till the anger had the better of the violence. Exhausted by his own *love of cruelty*, he would fall in swoon. Of course, he was lucky in his students who never lost any time in rushing first-aid to him and thus preparing him for his next performance which he surely did even more creditably. But in the bargain he developed serious asthmatic attacks.

Asthmatic attacks have been generally found to go with conscious or unconscious reactions of anger. MC Dermott and Cob were able to find at the Massachusetts General Hospital that emotional factors, including anger, contribute to asthmatic attacks in thirty-seven out of fifty cases.

Stomach troubles are a common penalty of anger from loss of appetite, vomiting to habitual headaches and even fits of epileptic nature. This makes for the appearance of anger in urine thus leading to diabetes. Similarly, many skin diseases are found to be caused by habitual anger.

Anger is not only biologically hurting but is socially destructive too, destroying brutally as it

does so many social relations which become difficult to redeem. Paralyzing reason and reasonableness, it follows its own dialectic of destruction. Turned outward it dashes to strike any one, turned inward it may go as far as self-killing. When rage becomes collective, it moves down people by the hundreds. War is a manifestation of collective rage fed on hate. The enormous damage caused by anger has not been reduced to statistical language but the following words of James Bolton seem fair substitute for statistics : "A few rash words will set a family, a neighbourhood, a nation, by the ears ; they have often done so. Half the law suits and half the wars have been brought about by the tongue." Surely, explosiveness in social inter-course, and crime are greatly linked up with the rage in the human breast. Half the sorrows of mankind could be averted if people grew up to keep anger at a safe distance.

Aesthetically, anger is one of the ugliest of human manifestations. A poet friend of mine tells me in his beautiful poetic form that woman in anger is a contradiction. Poets are partial any way ; aesthetically, man in anger is no less a contradiction. If harmony is the soul of aesthetics, then anger does it a great violence by causing the most disharmonious and ugliest of facial and the rest of bodily expressions. To be sure, the authentic person knows no anger.

In general terms, anger is the result of the loss of harmony in the functions of personality i.e., of the body and mind both. Whatever therefore helps to restore the harmony, simultaneously relieves the patient of anger more or less. Physical check-up is

the first essential to make sure that anger is not the result of defective physiological functioning. In particular, check up of liver and thyroid gland is the minimum that is called for, since both these organs greatly control the physical health, growth and emotions of the individual. To take an instance, increased thyroid hormone results, among other systems, in increased irritability and emotional instability leading to outbursts of temper.

The range and complexity of psychological factors that conspire to built up anger in different individuals, are bewildering. However, frustration is generally the main source of anger. Frustration itself is a general maladaptation in living and builds up mental tensions which, if not broken, explode violently. Frustration results, as a general rule, from the inability to have correct image of one's own self in relation to community around and from lack of courage to take decision and assume responsibility for them. So long as one is creatively engaged, chances of frustration are few and far between. From lower animals to man so long as ongoing activity is not impeded, frustration does not set in. Proper adjustment to one's work, community and love, as Adler points out, is an essential condition of a satisfying life. The first best is to strive hard to find occupation of one's own choice. The second best is to learn to make one's peace with the unavoidable job and to make up for any deficiency in leisure time activities.

Quite many people build up tensions simply because they have exaggerated notions of themselves vis a vis other persons in humbler positions. They



take it for granted that the world around them must bend to their wishes and all the other people around must pander to their moods. And when this does not happen, as it always cannot, they fly into rage. Supercilious attitude towards others leads to uncharitable assessment of others' situations and viewpoints and thus works up anger towards other people. Lack of imagination and sympathy to grasp and appreciate a situation or a viewpoint is a perennial source of anger. On the other hand, being truly human i.e. having the sentiment of friendly regard to all, high and low, is a pre-requisite for the unruffled mind. The traditional love and compassion are sure antidotes to anger.

Some people would not be satisfied with anything short of excellent any time. They may be called perfectionists who would expect perfection from their own selves as well as from others when it is well nigh impossible. A reasonable dose of realism is essential in such cases to be able to put them back in tune with reality. That is not to say that one must slavishly submit to environmental conditions but surely it is morbidly obstinate to insist on the miraculous which the total resources of one's personality and the situation do not permit. Creative adjustment means both to accept the limitations of a given situation and to be able to transcend them with intelligent planning and action. Given this understanding, the trifles will not send one to rage for they will be accepted as a part of life. It is only mentally unhealthy people who make fuss with anything coming their way for their inner life is stormy. They have no lack of excuses for losing temper.

Excuse or no excuse, they must compulsively give themselves up to tantrums. They condition themselves into finding in anger an inseparable companion. Mentally healthy people, on the other hand, go about resiliently without ever standing in need of the company of anger.

Adler regards anger to be an expression of inferiority feelings, or in other words of general sense of personal inadequacy, which produce tensions. It is, he says, "...a device to dominate a position or a situation." That is to say that when a person cannot, with justification and resourcefulness, master a situation or do anything worthwhile, he starts fretting and fuming by way of compensation. When there is no good reason, the inadequate person finds out the *bad reasons* of anger to show himself off. If anger is wicked, it flows from weakness as all wickedness does, according to Rousseau.

Small-hearted people, again from a sense of personal inadequacy and worthlessness, cannot help nursing hatred and jealousies against other people thus lacking a capacity for genuine friendship. Once hatred and jealousies take roots in personality, they generously invite anger to their company and the invitation is more than generously accepted.

Purely chemical and mechanical methods do go some way. A variety of hypertension has yielded to drugs. However, the effective and enduring cure lies with the patient himself by personal effort or with the help of a psychiatrist, if the need be. Ultimately it is the intelligent understanding of one's own situation and problems leading to useful insight, which is the beginning of the cure. It is not easy

to gain insight into a malady though for the whole of emotional tension is not on the surface ; much of it is deep-seated in the unconscious to which the patient finds no access. While to become conscious of the unconscious baffles him, the situation becomes all the more tragic when coming close to see the cause of the trouble he recoils from it, as if by reflex, for the naked emotional situation is so very painful. Unless the situation is accepted and forthrightly faced as a challenge to be adequately met, no cure worth the name follows. Since the patient's personality gets used to a certain type of neutral and emotional reaction, what is needed is to change the total emotional behaviour pattern. While in extreme cases it becomes necessary to consult experts, the tendency towards mental tensions and anger can be checked if nipped in the bud. Self-analysis and occasional self-checking is contradistinction to brooding, are essential tools for keeping mental health in good repair. The minimum requirement is to have correct image of one's own self—its potentialities, social role and responsibilities.

Since there can be no substitute for sound physical health, it is of primary importance not to play with it. Learn to live outdoors, for part of the day, in the plenty of nature, which is soothing and tonic to nerves. Take sufficient exercise and avoid being drug-addict.

Avoid fatigue and boredom. Occasional periods of relaxation, deep-breathing, hot or cold baths as the need be, are perhaps the healthiest known methods of keeping the even tenor of the organism. Bernard Shaw used to say that the secret of his long

life was that he always had enough of relaxation. Relaxation not only conduces to longevity but also to good form.

It is worthwhile bringing down the tempo of bodily movements. When Socrates found anger coming on, he would slow down in speech and thus greatly succeeded in checking anger. That bodily movements arouse emotions is by now well accepted thesis coming from William James. Even wearing of a pleasant countenance on the surface is calculated to touch the deeper folds of mind to comparative peace.

So much for the physical side. Now, in your calmer movements reflect on the futility of anger with all its dangers and ugliness. How unbecoming, how undignified ! Keep suggesting to yourself two images, one of ugly anger and the other of sweet countenance. The suggestion may do you some good.

To a friend of mine who lived in a house generously fitted with looking glasses, I suggested that he should face himself on the nearest mirror when a fit of anger was on and see how he looked like. "Frightfully clownish", he told me after some experiments and confessed to me that the humour in the situation considerably relieved him of the trouble. Try something of that sort if you care but only if you don't fear in your calmer moments that some looking glass at hand would not go whirling out of your hand at some innocent child or servant, on the upsurge of the impulse.

Every individual has a unique mission in life in keeping with his potentialities and aptitudes. Think

that you have to live long for your mission, and anger is your enemy in the way of your health, work and social relations. By all means keep a diary to maintain a record of your failures and successes in this regard. Such a check will hold a mirror to yourself and will not easily allow your mental investments like pledges, promises and good intentions to go by default. In any case learn to charge off your anger through less destructive channels, if must the anger remain unconquered. Thomas Edison used to work off his anger and resentment by writing letters and then tearing them up.

Cultivate interest in your work and adopt useful hobbies beyond narrow absorption in your own self. Don't fear work. No one ever dies of work. In fact more people die for want of absorbing occupations. Idleness and brooding take more toll of human life than work. Benjamin Franklin rightly says : "An hour's industry will do more to produce cheerfulness, suppress evil humours and retrieve your affairs than a month's moaning." No work can be so dull as not to allow novelty and creativity. You may have to revise your whole attitude to work as not a mere means of livelihood but an essential condition of self-realization and happiness. Play is another happy company you should learn to cultivate for it has a therapeutic effect on personality.

Give full attention to the details of persons' nature and work so as to gain complete understanding of trifles. Then perhaps your wife will not annoy you when she has failed by a few minutes in laying the table, or your servant will not drive you to lose

yourself when he has not heard your call in the loud tinkling of the utensils he is cleaning in the kitchen almost exhausted by the day's work, or children will not enrage you when, busy in their own ways, they have ignored your instructions or convenience. And so on.

Keep jealousies and hates away or they would recoil on you in the form of anger. Learn to respect other people always as "ends and never as means" and you will find a new taste in life, a new self in you would be born or more truly you would abide in your true being. Fellow-feeling and sense of belonging to community do cultivate the feeling of worthwhileness and dignity and thus take the edge of harshness in life away. Nothing like it if you can lose yourself in some desirable social cause which is bound to liquidate your anger.

It will do you a lot of good if you tame your will-to-power and your competitive spirit, for by creating inevitably the fear of failure they build up mental tensions. Over-much ambition is a sign of neurosis. Of course it is perfectly hygienic from the mental health viewpoint to have genuine aspirations springing from the authentic being or from the potentialities and natural bent of a person. But an over-ambition has a compulsive element and partakes of morbidity. One test for marking off genuine aspirations from pathological ambition is that a man of right aspirations is light-hearted and follows unruffled the bent of his mind without let or hindrance ; his mind is not torn by conflicts or scarred by complicated mental cob-web or even by cunning. While, on the other hand, an ambitious person

knows no peace of mind whether by day or by night. He might put up a mask to conceal the raging storm inside but he himself cannot escape the ravages.

For antidote to anger treat yourself generously to laughter. It is a good pick-up physically and mentally. It is great asset in life if one has learnt to laugh away one's blues. Sense of humour is another priceless gain. It helps to see the situation in right perspective, relieves the tension and the tedium and keeps the devil of rage away. Many a brutal crime would be avoided, many friendships and marriages saved, many graces of life multiplied and miseries decimated if only there was plenty of humour in the world. Human organism, like any other organism, is a self-regulating one and does not need much foreign aid for its satisfactory functioning. Only we have to learn to exploit those unused forces of which laughter and humour are the worst neglects.

Should anger still linger for life having given one a rather bad deal, a certain amount of toughness of spirit is to be developed in dealing with the situations. There is always a great need for optimistic firmness in meeting the challenges of life but this need is the greater in the event of dark clouds hanging overhead. Much of the trouble in life arises because of softness and indulgence to body and mind both, which awfully sap the powers of self-control.

In the final analysis, every one must take the responsibility of his own living. Every one is a unique person with unique situations and opportunities and as such the solutions are unique too. The habit of taking responsibility for everything on one's own self not only develops confidence but also saves

one from the irresponsible habit of throwing the blame on others. And anger is one of such mechanisms through which one escapes one's own responsibilities as a *human being* and calls out others as irresponsible.

For creative living no hard and fast rules can be laid down absolutely. They are good aids so long as one does not suspend his own thinking and self-reflection. As it is, there is no substitute for critical thinking. The spurious substitutes such as thinking by proxy, crowd-thinking ; thinking in stereotypes etc., lead nowhere or lead to gutter. It is creative thinking which goes with creative living that alone provides true insight into social and personal affairs. Therefore enrich your experience by accumulating true insight. Dip into your past, reflect on your present situation to discover the causes of your anger. Self-analysis and suggestions to match the findings are bound to mitigate anger. What is needed is true insight into one's situation. A person of such precious possession can manage easily the biggest business in the world, i.e. managing one's mind, the control over anger being a very minor part of the total job. Good luck to all those who have after all resolved to set on the high road of life without wrinkles on their faces.



*CULTIVATING A SENSE OF HUMOUR*

—G. RAMACHANDRAN

LIFE IS A complicated business. Equally, it takes all sorts of people to make this world. The glory of life is that not one single person is exactly like another and yet all of us are human. Every one knows that life is full of problems, difficulties and ups and downs. To face life we all need courage, clear thinking, hard guts and above all a sense of humour. Without this last quality the best of us may be knocked down suddenly by a blow of life from the right or the left. Suddenly in the midst of peace and quiet we get a stab from behind or from the front. We have no explanation why these troubles come at the most unexpected moment. We can sit down and weep or we can run away and hide somewhere. This will not help at all. Troubles and problems will chase us. The art of cracking a joke at the right time in the right place is one of the greatest arts of human living. Too often people are too serious and this only adds to problems and makes the darkness of troubles darker still. Some of

the greatest minds have suffered from this disease of over-seriousness and were, therefore, incapable of that elasticity without which life can easily crack.

Jesus Christ in the New Testament had a wonderful sense of humour. Somebody took a Roman coin and went to him to trap him. He asked Jesus if it was lawful to pay taxes to Rome. Jesus knew what the trap was. If he said yes he would be no champion of the Jews and if he said no, he could be arrested as a seditious. He took the coin in his hands and turning it up and down quietly said ; "Render unto Ceaser the things that are Ceaser's and unto God the things that are God's." If there was a modern crowd near they would have roared with laughter at this sally of the Master. Perhaps there was a crowd and they must all have laughed together and the questioner must have sneaked away. Jesus solved a very critical situation with a neat joke.

Gandhiji had a wonderful sense of humour. He was capable of uproarious laughter and of making others laugh with the same good humour. One of the greatest things about Gandhiji was that he was never a long faced and solemn person, but full of wit and sallies. If he ever came into a company, within a few minutes, he would make everyone laugh. Some of his jokes have already become classic. Gandhiji had gone to London to attend the Round Table Conference. Even in the cold of England he kept to his own manner of dressing. He had his loin cloth and woollen wrappers, but no trousers nor shirts or coats. Some English newspaper reporter chaffed him about his dress and Gandhiji turned

round on him and said : "Your people in England dress in plus-fours but I dress in minus-fours !" The joke was repeated from mouth to mouth and the newspapers said that good old Gandhi had a lively sense of humour. Then came the reception to the delegates of the Round Table Conference given by His Imperial Majesty King George V at St. James Palace. There was difficulty about Gandhiji attending the reception in the dress of 'the semi-naked fakir' of Churchill's description. But finally rules were waived and Gandhiji went into the St. James Palace in the cold of the English winter in his usual dress. He met the King, shook hands with him and exchanged a few pleasantries. Later when he came out of St. James Palace a reporter asked him : "How did you manage to get in Mr Gandhi in that dress of yours ?" Gandhiji was quick with his reply. With a merry twinkle in his eyes he retorted : "I did meet His Majesty and you know he had on him dress enough for both of us !" The English papers brought out this joke next day and millions of readers had a good laugh and voted good old Gandhi a merry old fellow. On another occasion Gandhiji was explaining at great length to one of his colleagues in the Congress how a certain programme had to be carried out. This colleague was very argumentative and when Gandhiji had given all his instructions he still kept arguing. So Gandhiji with a shrug of his shoulders told him : "You know my mind, you now go and do just what the devil prompts you." After that there was no argument from the other side. Gandhiji's good humour and open-hearted laughter were infectious and carried him through

many a critical situation in his life crowded with events. He said very often that without a sense of humour life would be unbearable and that is the crux of the whole matter.

A keen sense of humour is the hall-mark of culture. When a person can crack a joke on himself, he raises himself at once in the estimation of his friends. There are people who can throw jokes at others but never take one thrown against themselves. This one way traffic is not really a high example of good humour. It is of the essence of humour that there should be give and take in the process. Good humour is very often the test of tolerance. A fanatic is incapable of good humour. He is tearing others to pieces or getting himself torn all the time. Good humour defeats itself if there is malice in it or is indulged in to hurt others. A joke should never hurt, otherwise, it is no joke at all. A joke should make the person who makes it and the person who has to take it, laugh together. That is why tolerance and culture are the sources of every good joke. There are sometimes professional joke-crackers. They have their place in the realm of good humour, but after a time they are found out and cease to be interesting. In the different languages of India you often come across a legendary figure who was once the king of joke-crackers. A classical name in South India is Tennialraman and in Kerala, Thiruvazhuthan. The King was once giving a feast and one of these professionals was among those sitting down and eating. Several dishes had come and gone and the King walked round to watch how the people were enjoying the feast he was giving. He came to

the professional who had eaten already far more than he could stomach and he was belching. Then milk pudding was announced and he saw the fellow clearing his leaf to receive his quota of the pudding. The King said to him : "You are already over full and belching. How can you now eat the pudding ?" The fellow calmly patted his bulging stomach and said : "The crowd was very thick yesterday when Your Highness was expected at the temple. No one could get through. But as soon as your Highness arrives the crowd gave way. And so now the King of items in the feast is coming and everything else in the stomach will give way before it." The King was delighted and gave him a good present. On another occasion Tennialiraman complained to the King that his monthly salary was only Rs five whereas he gave a thousand to his Chief Minister. The King heard the petition. The King was sitting on the terrace of the palace. Suddenly the King saw a crowd of pilgrims passing along the road below. The King turned to Tennialiraman and asked him to find out who the pilgrims were. The fellow ran out and returned with the news : they were pilgrims from Kashi. The King asked again, to find out where they were going. The fellow ran out again and came back and said they were going to Rameshwaram. "How many men and women are they ?" asked the King once more and the fellow ran out and reported how many men and women they were. "Are there any children ?" asked the King. And Tennialiraman-ran out again to find out and report. The King kept on asking questions and the fellow ran out and in so often that fell he down tired. Then

another crowd of pilgrims came along and the King sent for his Chief Minister and asked him to go out and find who they were. The Chief Minister went out and came back after an interval and he reported from where they came, where they were going, how many men, women and children there were and every other information about the pilgrims. Tennaliraman was watching the scene. The King turned to him and said : "Do you now know why I pay my Chief Minister rupees one thousand and you only five?" Tennaliraman's retort was very neat. He thanked the King and asked him to reduce his salary by a couple of rupees as the fee for the lesson he had been taught !

Indian folklore also is replete with good humour. The more we are rediscovering our folklore, the more we derive once again the jokes of India. The common people throughout the ages have in their folklore treasured many wonderful jokes and quips. There is the old story of two misers going out on a journey together. Each had a pot of rice and a little ghee for the journey. When at last they could stand hunger no more they sat down to have a bite of food. The first miser took a little rice and wiped it on the edge of the small ghee pot from which a little ghee was oozing. The second miser looked on and wanted to do better. He took a ball of rice and showed it in the direction of the ghee pot and then swallowed it. They asked each other why they did what they did. The explanation was very simple. Each one wanted to save the ghee as much as possible for the next meal. Of course the second miser won the day. In Kerala there are many jokes

at the cost of the orthodox Namboodhiris of old. They were orthodox Brahmins. One Namboodhiri lost his cash box. Somebody had stolen it. He was very much agitated, but suddenly turning to his wife with a flash of intelligence he said : "Don't you worry my dear, the key is still in my waist-cloth". The pious wife did not tell the husband he was damn fool. Another Namboodhiri was once walking along the village path. His low-caste servant was walking behind him carrying the master's little box and luggage. Suddenly they came to a Muslim house from which floated down in the wind the strong smell of frying dry fish. The smell of dry fish can be a terrible thing. Quickly the Namboodhiri closed his nose and turned round to see his servant also closing his nose. The Namboodhiri was astonished because he knew his servant was a fish eater. He asked the servant why he closed his nose and the servant parried by asking the master why he closed his nose. The Namboodhiri replied at once that he wanted to shut out the hateful smell. The servant then replied with an ecstatic smile : "I wanted the heavenly smell to remain inside my nostrils as long as possible !" What would not one pay to get such jokes in modern life in terms of modern realities. Thank God, the modern man has not lost his sense of humour and every journal has its section devoted to jokes and quips.

Can good humour be cultivated ? The answer is, 'yes' and 'no'. You cannot sit down and teach someone how to be humorous. It cannot be a compulsory subject in a school or college syllabus. A sense of humour is the natural result of a number

of things over which we are not without control. A liberal education, intimate knowledge of the psychology of men and women in general, mastery of language, cultivation of tolerance and capacity to tell stories and anecdotes can all cumulatively lead to the development of a sense of humour. If people in childhood are suppressed and terrified by parents and teachers they become sour, bitter and incapable of good humour. But if boys and girls are brought up in freedom and are taught what they should learn pleasantly, then the chances are a sense of humour will come to them naturally. Boys and girls are full of mischief and pranks. These should not be suppressed or uprooted. These very things should be used to help in developing the mind and unfolding the personality of growing children. What is often called mischief is simply excess of energy and pranks are natural outlets for emotional tensions. These can be harnessed to creative purposes in education. Wherever boys and girls get good all round education, then we get men and women who are self-critical and possessing good humour. But even after saying all this, one has to admit that often a keen sense of humour is inborn in certain types of men and women. An over dose of religiosity is often a preventive of good humour. Study of poetry literature, philosophy and biographies of great men and women is conducive to the growth of good humour. Some of the greatest scientists have also been people with a keen sense of humour. You cannot listen to Dr C.V. Raman even for a few minutes without doubling up with laughter. All this shows that there is an inherent connection between good



humour and a liberal education. When good humour comes from inborn genius it is unaccountable.

Good humour is the spice of life. Let us encourage it wherever we find it. Let us not dismiss it as lack of reverence. When once Sarojini Naidu said to Gandhiji : Oh Bapu, if only you knew how much it costs to keep you in your simplicity." She was indulging in superb humour and yet was not guilty of irreverence and Gandhiji was just the person to enjoy such a joke. When someone told him during the 'Quit India' movement that he had lost his reputation for sanity with the British public he asked with a merry peal of laughter : "But really, did they ever think I had any sanity to lose?" Gandhiji thus accepted the criticism and turned it back with the added wings of his sense of humour.

*LOVE AND LIVE*

—SIVANANDA

**LIFE IS LOVE.** The two are synonyms. The man with the mystic vision will perceive the lungs expanding to wee the breath which rushes in, in response. Love pulsates in the heart, flows through the veins, animates the limbs and spurs the mind and the intellect on to activity.

This love pervades the entire universe. From the minutest atom to the mightiest God, everyone and everything is impelled and compelled by this love to reflect it. Love is the invisible force that keeps the atom intact ; that keeps the electrons dancing around the proton. Love brings two cells together and generates new life, fresh growth ; in a joyous endeavour to see its own reflection—in other words, to witness its own perpetuation through reproduction.

Love has its origin in God, nay, God is love. The entire creation is the manifestation of God's love. That Supreme Love has performed a cosmic sacrifice as it were and has indwelt every being in the universe ! In order that blind nature might not

go unguided to eternal damnation, God has let a spark of His own Being, His consciousness indwell every being in this Universe. This spark being a part as it were of the Supreme Love that is God, is itself of the same nature. The spark, therefore, endeavours constantly to rejoin the whole, the conflagration. The individual soul is, therefore, in perpetual and irresistible love with God, the Universal Soul.

This is the secret of evolution too. In the lower orders of creation, this love is thickly enveloped by the encrustation of matter, inert mass. Yet just as a spark of fire is more powerful than bales of cotton, even this love in the rudimentary form is potent enough to bestir itself and evolve into progressively higher forms of creation. The thick encrustation of matter wears out : and evolution up to a certain point is automatic. In course of time, the individual rises higher and higher up in the ladder of evolution.

When this encrustation becomes thinner and thinner, the inert mass that impedes the manifestation of the spiritual spark is debilitated. The smouldering fire radiates its influence even through this mass. The individual is no longer a mass of inertia with a spark of life : he is no longer an earthworm turning under the crushing feet ; he is not even a beast whose sole endeavours are directed towards self-preservation and reproduction ; but he is a thinking, reflecting and discriminating person.

Love which has thus far been blind and ignorant is endowed with vision and intelligence. Love which has thus far been instinctual, now becomes solicitous. It is endowed with the light divine ; and in this light,

life itself assumes a new meaning. The tables are tilted. Man lives to love. Love enters into the very nature of man ; hence it is said that man is made in the image of God who is love. It does not mean that God has a head, a pair of eyes and other limbs of a body ; and the duplicate copy of this God is man ! God is love ; man's essential nature is love—or, it should be ! That is the significance.

**Love Animal, Human and Divine :** This love radiates through the thoughts, words and deeds of man, expressive of his real nature. But, at the same time, the accumulated dirt of animal instincts within him, the carry over of his previous incarnations as subhuman species perverts this expression of his innate love. Hence the paradox : with the best of intentions, man often hastens in the opposite direction ! In the name of religion he will commit the worst atrocities. In the name of patriotism, he will bring his own nation to ruin. In the name of social welfare, he will advocate the destruction of the very roots of society. Promising to lead mankind towards peace, he will impose upon it war after war. Don't forget that at the back of all this, as the substratum, there is a genuine desire on his part that all mankind should live a happy life at peace with one another. But the operative part is clouded by the evil tendencies that the individual had acquired in past animal births.

The animals have an advantage over man. They are subject to certain natural law of restraint. Guided by the two basic instincts of self-preservation and procreation, they do not transgress the natural bounds of a safe and certain fulfilment of these two

instincts. The natural instinctual fear of those who might thwart such fulfilment compels them to keep within these bounds. Hence, we find that the jungle life has its own laws, very well 'formulated' and strictly adhered to ! The animals have neither the motive nor the intelligence to do otherwise.

But in man between this field of animal instincts and the realm of divinity where love reigns, there is a vast territory of intelligence or discrimination, which has the power to choose ; the psychological ego which has the freedom to veto the calls or ignore the urge of the super ego. It is this 'free-will' that gives the behaviour of man its erratic character. He can be a divinity ; he can be just human ; he can be no better than an animal.

And when he is inclined towards the animal, he is worse : for, his animal instincts are helped by the powerful human intelligence, a power which he shares with the gods. Hence in order to subserve the primitive instincts of self-preservation and procreation, he will resort to inhuman and even un-animal methods. The field and the intensity of the operation of the animal instincts are much greater in man. He can cause a riot or a war to fulfil his own personal ambitions. He can invent methods by which even a weakling can destroy an army. He can harness the limitless powers of Nature, and threaten the very earth with disintegration. All this, let us not forget, to satisfy his own primitive instinct. In the human race this is the lowest form of creation. Even here there is the element of love—narcissistic though it may be—which radiates through an impenetrably thick crust of animal

instincts, guided and goaded by human intelligence. The man—whatever the world or the newspapers may call him, a Dictator, King or President—is a creature whom even the animals dread and shun in contempt.

**The Cause of Perversion and Its Cure :** Where was the error ? Did God not as love dwell in this man ? Was he not endowed with the power of discrimination which distinguishes him from the lower orders of creation ? How has he descended to levels from where the animals appear divine.

Love did dwell in his heart, too. He loved his nation perhaps : and more than that himself, his own ideology his own notions. The power of discrimination was there ; but his free will directed this so that evil appeared to be good...when he pursued this, with all the power of his intelligence over the entire nature, he quickly reached the logical conclusion ; and discovered rather too late that the culmination of his ideology was self-destruction.

The cause ; the animal urges were extremely fierce, and the free will had been misused, to misdirect the power of discrimination. If man is to become man, which is the essential pre-requisite to man realizing his divinity, he should learn to subdue and transcend these animal urges and to well direct the power of discrimination.

The animal urges fall under the general category of "Selfishness". If the above degradation of man is to be prevented, selfishness must be curbed and eventually removed. Living itself should not be the ideal ; but man should be taught to live for an ideal. Modern medical science endeavours to lengthen the

span of human life here ; there is already a beast that this has partly been achieved here and there. But in the present world context, this only means prolonging the miseries of old age, and making death linger in every limb of the old man. And if youth is prolonged, it will only mean the demoralization of the entire race ; which besides disseminating the poison of vice, will defeat its own purpose, for the vicious life will hasten the onset of old age and death. Man should live long ; but only if he is inspired to devote that long life to grow into divinity.

Selfishness or self-love naturally means hatred of all others. Anyone who thwarts the fulfilment of one's own desires is hated ; and in the nature of things desires are endless and the fulfilment of selfish desires always provokes opposition ! Hence, the selfish man has countless self-created enemies, from whom his heart shrinks away. "Love the neighbour as thyself", said Jesus. This has been the fundamental teaching of all the religions and all the prophets of the world. The heart expands. The self expands. The identification is extended from its original confines (the individual) to a new dimension which includes 'My neighbour.' The neighbour is loved because he is closely related to the individual ! This limitation is there ; but it is better than its absence !

Then comes the 'unrelated, distant neighbour' —the society. When a social worker builds a good road, a well or a tank ; when he organizes a school or a hospital in the locality, he does so for the good of the entire community. He does not expect any

material reward from the members of that community. His act of service springs from a sense of duty. He has a 'vision'. He sees a want or a need. He volunteers to fulfil that need, because he identifies himself with the entire community or society. The heart is therefore expanded further ; and what is more important, purified to a great extent. When the degree of selfishness is reduced, the purity of heart is increased.

The patriot who loves the country, with which he identifies himself, is ready to lay down his very life for her sake. Here, a wonderful fact is worth attention. When a man's consciousness expands to include in it a whole society and even more so, the entire nation, personal equations are greatly reduced if not totally cancelled. He is ready to do good to the society or the nation which contains in it his own enemies, the relatives who cheated him, and the members of his village or town, who harmed him ; this is a significant spiritual advance. But he does recognize enemies in another sphere ; enemies of the nation.

A true patriot who, at the same time, works constructively for the promotion of the welfare of the nation is very near the ideal. He has got over selfishness ; he is beyond *Raga* and *Dweshā* ; he truly loves the entire nation, identifying himself with that nation. His heart is greatly expanded and purified. Love has attained a remarkable depth, breadth and height of intensity, all-inclusiveness and purity respectively in him. Yet this is not the end of the Great Journey towards God as Love.

History bears witness to the baser instincts in



man masquerading in the garb of patriotism and working havoc. Often, the patriot himself works feverishly under a Himalayan Self-deception, and destroys himself and his nation for whose welfare he worked with sincere, self-sacrificing devotion. Hence, as we said earlier, the torch of discrimination must be focussed on the right ideal. The Ultimate Goal must be perceived aright. This is the guiding star : cosmic love.

**The need and the Agents of Self Culture :** Hence, the vital need of self-culture which is the prerogative of the human being. We unconsciously crave for it. We, therefore, love to see a garden in preference to wild growth. We love to witness the circus horse perform in preference to the wild horse running about. Culture presupposes a goal, an ideal, an aim. It presupposes a clear knowledge of that aim. Then, the right means are to be chosen to achieve the right end. Do we not recognize here the main-springs of Lord Buddha's wonderful teachings ! It was He, the all compassionate one who insisted, that the end should be right, and the means should also be right ; that it is false doctrine that turns the blind eyes on the bad means when the end is supposed to be right. A good end, achieved through bad means, ultimately proves to be evil. It needs strict inner discipline and self-culture to perceive this truth and adopt it as the law of life. The cultured man will strive to achieve the welfare of society or of humanity through the practice love and service ; and will not adopt foul means to achieve even this laudable objective

Three sources are available to Man for obtaining

the elements of culture. The Home, the Society and the School. All the three ought to be so conditioned as to be conducive to the disciplining and culturing of the inner man, so that he will perceive the ideal ; he will keep it in view ; he will choose the right means ; apply it rightly to achieve the ideal. In all the three spheres of human activity, the truth should be emphasised again and again, that humanity is one family, that life is to all beings, not only human, but even sub-human creatures, and that love is the law of that life. Customs and traditions, beliefs and superstitions that rule the Home, which are found to be breeding grounds for selfishness, greed, and self aggrandisement, ought to be wiped out ; they are sanctioned by no religion in the world. In society, where as division of labour for the purpose of the smooth functioning of the social structure is essential the unwarranted superiority-complexes, the exploitation of one class by another and distinctions that set one class against another, should be wiped out. At school, the young one should be taught to be good and to do good, to love all, and to treat even the smallest creatures as one's own self. By precept and by example, the teacher should instill compassion, unselfishness spirit of service and such divine virtues in the boys and girls. It is most essential that these virtues should be planted in the young heart. It is easy because the young heart has not yet been corrupted by the evils rampant in contemporary society, and it is most fruitful because the young heart is highly impressionable and the lessons inscribed on it will last the life time. Neglect of the moral and spiritual

education of the youth is unpardonable. It is a Himalayan blunder, and the source of all social evils.

When the three agents of self-culture are thus purified and love-filled, 'man' who has imbibed this will grow wise and loving, unselfish and divine. He will ensure his own good and the good of his family, without destroying his neighbour's good. He will do good to his neighbour, without 'robbing' someone else. He will do good to his community or society without harming anyone else. He will be a patriot with humanity at heart. He will be a cosmic well wisher on a cosmic benefactor. He will have cosmic love in his heart.

**Love Divine and Yoga of Synthesis :** Removal of unselfishness makes the veil thinner ; the Light Divine which is love divine, shines through the blessed vessel, the sacred heart, in which it has been thus unveiled. That man is no more a man ; he is God. He is certainly the image of God who is love.

He realizes that he is united with not only all humanity, but with all beings in the entire cosmos not by any human relationship, not by any physical or ideological communion, but by the oneness of spirit. He has realized his oneness with all. No longer does he feel that others too suffer from pain, poverty or hunger, as he feels he feels for others, with others he feels in himself the sufferings of others. There are in reality no 'others' for him at all ; all are his own Self. He loves all, not even as a man loves his own limbs, but as the life of his life, his very soul. It is an indescribable link ; that love which is divine, which pervades all beings and unites

all beings.

Therefore, does the sage of the Upanishads proclaim in his own mystic language : 'Not indeed for the sake of all this is dear but for the sake of the Self is all this dear'. Man loves others, because they are in fact his own self. This truth is veiled by ignorance ; hence knowledge should be imparted to him. This truth is veiled by selfishness, egoism, lust, anger and greed ; therefore, man should earnestly strive to eradicate these evils by cultivating their opposite virtues. This truth is veiled by non-discrimination ; therefore, man should discipline his intelligence, educate his understanding and cultivate himself in order that he may rightly discriminate between what is right and what is wrong. As indispensable part of this self-culture is meditation. It is only through meditation that man can reach the inmost recesses of his own heart. There lurk the evil tendencies and the animal instincts, which lead his intellect astray and pervert his understanding. With unshakable faith in and devotion to a Personal or Impersonal God, who is all love, he should meditate, at regular hours every day, in order that love may be implanted firmly in his heart.

Therefore, I advocate the Yoga of Synthesis. An integral approach to the problem alone can solve it. An integral development of the entire personality of man alone can enable him to shine as the image of God. He must have the right understanding. He must practise right meditation. He must have the right ideal. His thoughts, words and deeds, must all be right. He who wants to grow into the image of God who is love must express this love

through thought, word and deed to the extent he can ; and by meditation expand his inner consciousness in order that the frontiers of his love may grow ever wider.

**Human suffering—not a curse, but an opportunity :** In the realm of Love all distinctions of caste, creed, class or colour vanish. No man need change his profession ; no man need change his religion ; everyone in his own station in life, can and should cultivate this cosmic love. That is the purpose and the meaning of this human birth. This world has been created only to serve as the training ground for the soul to grow in love. There is suffering in this world ; there is poverty ; there is ignorance only in order to give human beings the opportunity to grow in love, by selfless service and charity. God is not cruel ; and God can, if He so willed, wipe out all this suffering in the twinkling of an eye. But, they have been created and they exist only as powerful challenge to the humanity in man. Even some animals nurse each other and share what they have with one another. “Do you, oh man, made in the image of God, love your neighbour, serve your neighbour and share what you have with him ?” That is the silent challenge that the suffering we see around us throws. Our answer determines our stage of evolution ! The man who answers in the negative and finds an excuse for it, has yet to deserve the precious human birth. The man who does not wait even to answer the question with words, but rushes to translate his affirmation in service and charity, has deserved the human birth. He has qualified himself to rise to a divinity. He alone lives ; others

only exist.

This love must become our second nature ; by habitual acts of unselfish service coupled and combined with meditation on the all pervading Self, this love should be so deep-seated that its expression becomes involuntary and spontaneous. This is the mark of the ideal man : he alone lives, others only exist.

Not he who rules over a nation, nor even he who is renowned for spectacular philanthropy or social services, the humble man who has malice towards none is the lover of all humanity. He alone lives ; others only exist.

He has reached the goal. He will no more return to this world ; even as one who has obtained the highest degree does not return to the college-room. The purpose of creation has been fulfilled ; the object of human birth has been achieved. By the intelligent and incessant practice of Cosmic love, he has become one with all ; with selfishness totally burnt up, he has no separate personality, apart from the all-in-all which is love.

He lives to love. Him, all the world and all beings love. So powerful is the radiation of his love that in his very presence even 'Natural enemies' give up their enmity. Even as it is impossible for darkness to approach the sun, hatred dare not approach his presence. Even as a magnet attracts all iron-filings around it, he attracts everybody to him, without advertisement. In his vicinity people love one another, and all people love him.

They learn that love begets love, that it is good to love. He has sown love in the hearts of all. He reaps a very good harvest in the form of the love

of all. The man who loves all discovers that he is loved by all. The man who gives to others finds that he is never empty. This is the great divine law. This is the inexhaustible treasure : Love opens it. Love is life. Love alone is life. Therefore, love and live.

*POWER OF SELF CONFIDENCE*

—A. LAKSHMANA RAO

‘As to how to preserve potatoes from rotting, your opinion may change from year to year ; but as to how to preserve your soul from rotting, I have nothing to learn, but something to practice’, said Thoreau. Thoreau, however, made little or no effort to find a remedy for potato-rot which business he discreetly left to the Englishman. He thought that a widely prevailing and more fatal disease was the brain rot, and it was this that engaged his best attention for the cure of which he directed his best endeavours and the greater part of his whole life. It is not our present purpose to dwell on Thoreau’s illuminating analysis of humanity’s soul-sickness or his innumerable observations thereon, nor his own individualistic diagnosis and prescription. We are merely content to stress one point, namely, that the best way to preserve our soul from rotting is by preventing it from rotting ! Nobody will do it for us, nor mere knowledge alone will be of any avail. In this, more than in anything else, it is not learning or



opinions that help, but only doing ! In one word, practice !

Art is practice. Art of living is practice of living. This art should help one to live a life full of harmony and to realize oneself to the fullest extent, and at the same time it should guide and prescribe for a sane and healthy living. Here we have to consider two aspects, the subjective and the objective. The subjective aspect pertains to one's inner self, the objective refers to the acting self in relation to the society and the environment. We want our readers at the very outset to note that these two aspects are not separate but are intimately connected with each other. The life of the mind or the self is inextricably bound up with the life of the behaving self or the body. Whether in health or in sickness they hang together. Both must be healthy if there is to be sane living. The Art of living consists in achieving a harmony between the two, and in maintaining and preserving the harmony for the good of the self as well as the humanity at large.

All art involves the three E's—namely, the End, Experience and Expression. The End is the goal or purpose ; Experience is feeling ; and Expression is self-expression. In every art, whether a useful art or a Fine Art, the culminating element is, of course, always, self-expression ; and self-expression to the extent that the self is expressed through the medium of the art is self realization.

Now let us come to stark realities. Already we have used such big words as Art, Experience, End, Expression, Self-Realization and so on. Do we mean that a layman or the man-in-the-street who wants to

live should know or practise all these things? My answer is, yes; if the man-in-the-street wants not merely to live, but to live his life fully, for there is all the difference between a mere living and living of one's life fully. One who wants to live his life fully must know the art of living, that is, its techniques, so that he might lead a disciplined life. Otherwise what is the difference between a lower animal and a rational animal—man? A lower animal lives by instinct. Most of its reaction-tendencies are inherited and certain appropriate stimuli are enough to make the animal respond to them in a set, predetermined and stereotyped manner. The animal's 'art' of living is specific to the species, unlearned and as such, uniform and relatively unmodifiable. Genuine art, on the other hand, being an expression of the whole personality is unique and individualistic, possible only to a human being. Without the disciplining of the self there cannot be any self-expression and without self-expression there cannot be any Art. Self-Discipline is at the root of all Art, and Art of Living is itself disciplined living.

Disciplined living, in the first place, presupposes knowing the content of even the inmost recesses of one's weaknesses and failings as well as one's strength; not merely knowing them, but also it involves a sincere effort to overcome the failures by one's own strength. What else is character, I ask? Character is what character does. Character is not just to be good—good for nothing! but to be good for something. That something is the goal the person sets for himself; and the effort that he makes to attain, to achieve, and to succeed is the one which

his character does for him. Such is the importance of character. Character is nothing but the highest motive—forces of the self in action. It is dynamic, not static and passive. Art of living consists in disciplined living, and disciplined living, in turn, is the great reserves of character in action.

This is not to say, however, that a man is born with a ready made machinery of character and personality. Personality and character are not given to us at birth, but they are a matter of maturation, growth and development. The new-born infant is helpless at birth unlike its counterpart in the animal kingdom. The reserves of energy are potentially there, of course, but they lack perception, proper object and direction. It is only experience and socialization that help in the setting up of goals and objectives perceiving of appropriate objects, and in directing the powerful motive forces towards the goals. To use a metaphor, the child in the beginning lives in the family boat, as it were, under the protection of his parents and guardians, secure from lashing by turbulent waters. But sooner or later, as he grows older, he must build a boat of his own and man it himself. He must see that the boat he builds for himself is fit for launching either in a canal, in a river, or the sea. Be it small or big, the boat must be strong. It should not be a paper-boat useful only for play in a child's dream world. It should be a boat built of strong wood or even of steel. Its base must be heavy and strong. It should have balancers for smooth sailing; it should have a sturdy rudder to keep it in the proper direction and a good sail—or whatever its counterpart be in modern ship-building

which is receptive to the direction of the wind. Human personality is like the boat that I have described. It must be healthy and strong physically before one houses the spirit therein. When once the spirit is lodged in it, it could take care of itself as well as the body which houses it. A strong base is the structural as well as the moral backbone of the personality. This strong base is what I call character. It is this which is the reservoir of confidence, a self-confidence which would help the person sail happily and smoothly in calm waters as well as give him courage to brave the furies of even a tempest on high seas. Without self-confidence, which comes only out of a strong character, there cannot be any genuine effort and therefore no real achievement.

The question, then, is how is this aspect of character be built so that it will give full confidence to the self on its roads to discovery, achievement and success? Are some born with this element, and others not? Or is it a personal acquisition by genuine effort?

Unless he were God himself no man on this earth has ever been born with full self-possession and self-confidence. On the contrary, every individual at birth is pitifully helpless and absurdly inadequate; left to himself, he will perish. Life for him is a constant struggle, a struggle; though not for survival, is at least for the satisfaction of his countless desires. He is weak and helpless and wishes to be strong; he is deficient, but desires to become efficient. As he grows older he constantly encounters difficulties and obstacles from the environment which he tries his best to surmount. He meets with challenges everywhere, every minute of his existence from society, and he has

either to accept and counter them or simply withdraw from the field. 'Do. die or retreat !' these are the only alternatives for him. Never therefore his sword is at rest, never is it allowed to rust : the edge of the blade gets only sharpened through more and more use. The more battles he wins, the greater, naturally, will be his self-confidence, and stronger his morale. It should not be thought, however, that every child's or adult's life is a life spent in battle. He has moments of triumph as well, and the well-deserved joy of enjoying the spoils. But all these triumphs and joys would have been impossible had not the individual had confidence in himself. Lack of confidence results in beating the retreat in the face of opposition.

One of the most powerful factors in the growth of self-confidence has been found to be an utter diffidence and lack of self-confidence at an earlier stage of a man's career. This statement might seem paradoxical, but is nevertheless true to facts. The psychological principle here is that it is only some weakness or deficiency that makes one strive to overcome that deficiency. If you are strong initially there will not be any incentive at all for further striving. As there is no need to do any battle to protect yourself, you keep your sword in its sheath ; and it will rust. In other words, the brain will have little work to do and will rot. But if you are weak, all of us are, and feel we are in some respect at some time in some situation or other—and if you are failing, and if there are obstacles in the way, these failings generate an inferiority complex which acts as a spark to ignite your explosive reserves of energy. The resultant explosion will take you even to the

ends of the earth in the pursuit of your goal.

You need not feel ashamed to admit your inferiority complex which sometimes plagues you, and cause dissatisfaction and frustration. In fact, admitting to yourself the fact is definitely helpful. But mere admission or even confession of all your weaknesses is not enough in itself because it might be a clever ruse played by your sub-conscious to help you escape from your life's responsibilities. Self-blame and self-pity have only negative value, and they carry you nowhere. Not only should you frankly admit to yourself your deficiencies but you should take stock at the same time of your own attitudes towards them. See that your attitudes to your own failings are healthy, progressive and optimistic. Do not say to yourself that yours is a 'hopeless' case. Remove once for all the word 'hopeless' from your dictionary. Try to act, and do something to eliminate the causes of frustration and defeat. Could anyone imagine a more 'hopeless' case than that of Helen Keller, the blind and the deaf? Read her autobiography and derive some inspiration from her life. It might appear to us a miracle that she was able to survive at all through such solid barriers which merciless nature had set against her. But see how with supreme self-confidence and faith she not only survived, but compensated and over-compensated for all her deficiencies, and today she stands before us as a great and courageous woman, the personification of supreme self-confidence and Faith—a faith in Humanity, in God, and above all, in herself.

Helen Keller was born like every other normal child ; 'she came, she saw and she conquered,' being

the first child in the family. Her happiness, however, was short-lived, she having been deprived of her sight and hearing in her nineteenth month after a serious illness. In the beginning all was darkness and silence to her where once was much-loved light and music of sounds ; but she gradually got used to these grim companions until her teacher, Miss Sullivan came 'who was to set her spirit free'. One could very well imagine what privations she had to suffer as a result of her handicap ; but they had not unnerved her, she was determined not to suffer her handicap to come in the way of her advancement. She lost only two of her sensations, those to light and to sound ; but her remaining sensations were with her, and her mind too was in tact. She had all her mental faculties unimpaired. She made full use of all of them. She learned to receive sensory impressions from the outside with her fingers, and communicate her own thoughts with the same instrument! The whole world of Thought, Beauty and Goodness, she was able to absorb into her own with the miracle touch of her fingers and yet it was no miracle ; it was a difficult and a unique language she learnt after years of labour and toil ! Ralph Barton Perry, the great American philosopher, with whom Helen Keller had a course in the Outlines and History of Philosophy at Harvard, says "that which distinguishes her is not her handicap but the extent to which she has overcome it and even profited by it. She calls for sympathy and understanding, but not pity. No one can know her or read her without feeling admiration and gratitude". Even while she was a little girl she announced her ambition to study

at Harvard and this childish declaration she actually fulfilled even before she was twenty ! At college she did not demand or even expect any special consideration by reason of her handicap. She declares in her autobiography ; 'a potent force within me, stronger than the persuasion of my friends, stronger than even the pleadings of my heart had impelled me to try my strength by the standards of those who see and hear.' Naturally, she had to encounter many obstacles but she overcame them all ! As she put it : 'Debarred from the great highways of knowledge, I was compelled to make the journey across country by unfrequented roads—that was all'. A marvel indeed if one sufficiently realizes the fact that she had to work under almost impossible conditions as a student, in the class room, at her studies and in writing examinations ; she was a class by herself, the difficulties she had to surmount were so peculiar ! She was almost alone in all her struggles, except for her life-long teacher-companion, Miss Sullivan, with whose help she overcame the tremendous difficulties of learning to live without sight or hearing.

Such was Helen Keller ! Her autobiography is the story of 'a courageous woman's battle against overwhelming disabilities' and a victorious 'struggle which liberated her from the dark and soundless world in which she lived.' She has since become 'a lighthouse of hope for the afflicted'. Her's is a life of dedication to all those similarly handicapped, and she is fulfilling her mission by lectures, articles and books ! But nothing teaches and inspires more than her own example of self-confidence, faith and



**courage.**

Let me cite in this connection an analogy of the story of the pearl. I read this some time ago in a psychological pamphlet by an anonymous author and it was this : An oyster is irritated by a tiny sand particle or some foreign substance which somehow found its way into its shell. Since it cannot be removed, the oyster for its own comfort, covers the irritating particle with something of her own substance ; which process, in due course, results in the creation of the precious gem, the pearl ! In the personality of man also, a similar process takes place. A man may go to any length in order to get rid of an irritating deficiency or a feeling of inferiority, and in the end find himself all the better for the trouble he has taken. Mastery and strength arise from a felt need, and a need is felt only when there is a lack or deficiency. It is from weakness that comes strength, and out of an initial lack of confidence alone arise efficiency, mastery in skill, self-possession and self-confidence.

To illustrate the above truth we have several instances from history and biography. Most successful men whom we may suppose to be absolutely proved and self-confident turn out to be men who suffered in their earlier lives from strong inferiority feelings which they had genuinely tried and partially succeeded in overcoming. Demosthenes, the greatest orator of Greece was given to stammering, which defect he got over by constant practice in speaking with pebbles in his mouth ; Roosevelt, frail as a youth, overcame his physical weakness by living a rough outdoor life ; Lincoln, despite several

initial privations and failings, became the noblest President of the United States of America ; Napoleon, of whom it was said there was not one disease in the medical dictionary which he had not suffered, nevertheless worked himself to become the topmost military leader of France, and was even proclaimed his country's Emperor. Lives of these great men teach us, then, that any person burdened by feelings of inferiority could be helped to overcome them by encouraging him to face those feelings with courage and faith. That is the only sure way to build up self-confidence in an individual.

So far we talked about men who started their lives with predominantly a debit balance of attitude to their personality account, and we suggested also how they could be helped to convert, by sincere effort, that debit to credit—that is, transform their feelings to diffidence to a feeling of self-confidence. There are, on the contrary, people with good initial bank balance to their credit, but somehow they either do not know it, or knowing it do not use it for their advancement. They might even squander away all, and end in bankruptcy. To leave the metaphor, they have something their own to show, but they never show it at all but keep it hidden. Why? because they are afraid of society or to put it differently, they have no self-confidence ! Such persons are to be pitied, the more so because they are the kind of people whom we regard as the gifted, the talented and in some cases, even geniuses. Genius is rare in any age, but rarer, unfortunately, in this age of machine and drab uniformity !

Society trains as well as expects from its members

strict adherence to norms—in one word, conformity. It will not encourage—I will not say it actually discourages—individuality and uniqueness. The only virtue it knows is custom and convention—all else is taboo ! Individualism is its worst enemy. So, one who has the urge to be original, unique, and non-conformist, should beware ! If he dares, he dares at his peril ! Such is the soil in which we are born and brought up. Such soil, it is obvious, is hardly conducive for a genius to thrive ! That is why men of courage and initiative are few and far between. We do not trust anything that is indigenous and our own ; we put our trust in things that are foreign to our soil. Not only do we not know our own worth, but somehow convince ourselves we are worthless. Consequently we ape others. The country has become a nation of imitators each imitating the other, and the nation as a whole imitating other nations. We no longer have confidence in ourselves and we depend on others for everything—for goods, for fashions and even for opinions.

Why is it that this disease has engulfed the whole nation ? It will not take long to discover the cause, if you simply look inside yourself, and ask of yourself this question. Is this self within me my real self ? Is it acting its part well, or is it playing the parts assigned to others ? If you are honest to yourself, you will have the answer ready. You could not recognise yourself, inside you. Your self is gradually becoming a stranger to your body which houses it, and is playing false with it. Check it before it is too late. Take complete stock of everything that you call your own—in all

detail. Keep it together. Let not a fragment of it escape. Begin to live then. You will know the difference. Now your life is an integrated living, in which you can feel the breath of every bit of your personality. You have now come into your own. You are yourself and your actions are your own. They are natural because they issue out of your nature. You are fully self-confident, because your actions are self-derived. They are original, unique and individual.

## *THE ART OF THINKING*

—SATINDER NATH

A GLANCE AT the history of human civilization is sufficient to convince anyone of the magnificent role which thinking has played in advancing human progress. As helpless, powerless and destitute as any other animal in the beginning ; man today has ascended the peaks, and is truly the crown and king of creation. What has brought him here ? Amongst other things the capacity to think. Man can view past, view future, and live the present in the light of both. With this he has produced science, art, philosophy which are at the basis of the whole complex texture of civilization.

One might expect a special attitude of respect and reverence for thinking and for those who think. But whatever attitude the common men may adopt for the thinkers, their attitude towards thinking itself is peculiarly that of indifference. They want to shun it, avoid it ; they shun solitude and such situation as may force them to thinking. It does not need much looking around to find how people are exhausting

all their time in eating, drinking, amorous pursuits, social parties, dinners and so on.

The satisfaction, a deeper underlying satisfaction which is the outcome of true creative thinking, is unknown to them. Why should it be so? What are the barriers to thought?

Let us cast a general glance at life with this question in view. It will probably come into the mind of most of us that we had moments when we felt like thinking over a problem, saying something or even writing something about the subject at hand. But then certain mental obstructions came in the way: "I have no perseverance, I can't go on like that, may be I am absolutely wrong; there are very many people greater than I, greater intellects, geniuses, they are sure to say better things in a better way. Or what is after all the use of it? And then it is so painful."

Now such an attitude is the biggest enemy of thought. It saps the very sources of our energies. How many volumes have been written on such themes as love, life, death, God, pity, compassion, chivalry and still the writing about them continues unabated. They are the perennial, everlasting inner truths of human life which are ever old and yet ever new. And then, everybody is a unique personality and says things in his own way. But even if it is of no use from utility point of view it is still valuable, for it develops our inner being, brings us ever nearer to our own inner, deeper, truer self and what upon this earth is dearer to us than our own self? Let us then free ourselves from the hindrances and release the reservoir of energy which is hidden within us.

People run away from solitude and seek refuge in social gatherings and crowds which in themselves are a great hindrance to thinking. These social merry-go-rounds not only take away our precious time from us, but they also engender in us a peculiar type of mental attitude: general apathy to any serious work and sincere thinking. Besides, they produce thought-hindering insincerity or hypocrisy. Manners demand that I must appreciate a new model, a new fashion which I may fail to appreciate otherwise. This desire to appear what we are not kills fresh thought. Freedom from conformity is surely one of the essentials to sound thinking, says Earnest Dimmet.

“Our mind then is like our eye: it must be single. Children, plain people, saintly people, artists, all people possessed of a mastering purpose leaving no room for inferior preoccupations, reformers, apostles, leaders or aristocrats of all kinds, strike us by the directness of their intellectual vision. On the contrary, timid, weak, easily abashed people, people made to follow rather than to guide, sensitive people, anxious about the impression they may produce, doubtful of the working of their own faculties and everlastingly trying to get reassured, have a fatal capacity for letting in extraneous thoughts; or mental parasites, which at first only obstruct but gradually obsess their own, hampering their vision, and ultimately leaving upon them that chronic sense of inadequacy which the term ‘inferiority complex’ describes clearly at all events to the present generation.”

Another cause of mental parasites is the tendency

to imitate. A marked spontaneity, freshness of approach is visible in children. But as they grow up, social customs, conventions, traditions damp all their freshness. "The elimination of the natural instincts of man for imitation with the antipathy of the multitude against distinction, almost inevitably grinds thought out to leave only the human gramophone."

Education is meant to promote the habit of thinking. But as it is being carried on today, it is doing actually the reverse of that. Lectures...Lectures...Lectures with a view to finish the courses—no stimulation, no inspiration, no provoking, the only thing is to pass the examination and get the degree. All this examination-oriented system is curbing the thinking capacities of the young students.

Reading again is generally taken to be an aid to thinking. And there is no doubt that a careful study of any serious work does give food and exercise to think. But this is not the type of reading which is in vogue these days : Petty fiction, detectives, cheap exciting things. Such a reading needs little effort on our part, little activity, no alertness. The aim of such reading seems to 'kill time and not to think'.

**External Solitude :** Solitude produces an exhilaration of consciousness, the heightened consciousness of our innermost being. A general look at the lives of great thinkers would also convince us of the fact. Kant produced his great 'critiques' in the lonely house where he lived for years. Spinoza was ostracized and he lived in isolation. Herbert Spencer would apply his ear-stuffs and go to his work un-



mindful of what happened around.

The second great help to thought is concentration. Generally the task is considered to be difficult, and difficult it is no doubt. But there are ways to achieve it. A strong goal, a strong moving desire or ambition is always an aid to brushing aside distractions. They free our minds of useless obsessions, inferiority complexes and other pathological states of mind. "People dominated by one great passion, apostles of all degrees live in their mastering purpose and are hardly troubled that way."

Another practical way to concentration is to hold the usefulness of the subject before mind. Keeping certain question in mind before starting on a problem would also be helpful. What does the author say? Why? What arguments? What other things have been said about it and how?

Sometimes writing also helps us in fixing our ideas. A general complaint is made 'no time'. If really we have little time the problem is serious. But the fact is that we have enough time, only we do not use it properly. Most busy people get time to do everything. Some of the practical measures can be suggested in brief. Learning to say 'No'. We go to many places where we do not enjoy ourselves at all; nor we think them to be anyhow useful to us. We can with a little strength of mind save ourselves from such places and utilise this time in better pursuits. Other ways of saving time are foresight and order. Having a clear idea of what is to be done, at what time, what things to place where etc., things neatly packed, placed in their right places, save much wastage of time.

The quality of thought depends upon the quality of images we contemplate. If we live among inferior images, we cannot help doing poor thinking. Let us live with the best amongst us. But that may not be possible. However, it is within the reach of everybody to spend his time with great minds ; creative thinkers, artists, poets, philosophers. This can be done through reading their books. We cannot help thinking any more than we can help breathing but just as we can choose to breathe in fresh air so also we can choose to live among higher images, greater ideas. We tend to get absorbed in our own paltry existence, our own paltry lusts and desires. There is no better remedy for the banality of thought produced by the inferiority of our lusts than meditation of great lives. Let us read the biographies and autobiographies of great men. Let us see how they lived and stirred during their life time. The life of a Subash, a Lincoln, a Gandhi, a Napoleon is sure to rouse in us ideas of strength, vigour, striving for truth, suffering for what is good. They are sure to elevate us to higher level of living, where we live rather than merely exist.

'There is no light in souls in which there is no warmth.' There are few examples of morally bankrupt people reaching the heights of thought. An individual who is only an individual and not a person, running after the satisfaction of every small desire and inclination is hardly left with any energy, time and zeal to dwell upon things higher. Energies are frittered, higher capacities remain unblossomed. Societies which fell to sensuousness could not touch the peaks. Freud was the staunch advocate of non-

repression of sex but says he "we believe that civilisation has been built up...by sacrifices in gratification of the primitive impulses, and that it is to a large extent forever being recreated as each individual... repeats the sacrifice of his instinctive pleasures for the common good. The sexual are among the most important of the instinctive forces thus utilised ; they are in this way sublimated, that is to say their energy is turned aside from its sexual goal and diverted towards other ends no longer sexual and socially more valuable."

Not repression ; but suppression is essential for the development of personality. In repression we deny the existence of a desire : in suppression we admit the desire but suppress it, do not give it expression knowingly. Again a certain moderation in being is very essential. Too much sleep as well as too little of it, too much eating as well as too little of it, produces a vacuum in our minds.

Love also opens the intellect and gives it the freedom of genius. It widens our outlook, expands our soul and thus provides a deep satisfaction : for in all expansion there is joy. Hatred is not harmful to anyone more than the person who nourishes it. Getting its strength and life blood from the mind it ultimately eats into its own vitals, like the creeper, which getting its life blood from the tree, eventually eats it up. It distorts vision and kills honest thinking. On the other hand a great altruistic impulse filling the whole soul is an opener of our vision.

Everyone remembers of some of the books which prompted him to thinking ; we should read such material oftener : No labels, no categories,

can be prescribed. There is only one supreme criterion ; 'Does it stir me to thinking ? ' Reading can be made a great asset to thought. The book should be used as a prompter to us : To get the best of the book we should keep these things in view ; understanding or comprehensions and secondly criticism. The first thing is to appreciate what is said. Any good work of literature or of philosophy worth the name expresses a certain view point regarding the world : The author sees the universe from a certain angle. Let us also try to see the world from the same angle. It will enrich us, deepen us, give expansion to our soul, and when we have done this : grasped and assimilated the truth, the beauty, the grandeur of this viewpoint—then let us pause for a moment and ask ourselves. "What is left out ? What remains unexplained ? How have others thought about this problem ? What is their logic ? What then is the element of truth in it ?..." This type of reading adds to, expands and enriches our imagination : our personality, sharpening our intellect at the same time.

We refuse to make the best of education, because of rather unpleasant associations attached to it. The poems, the plays, the essays which we should, as a matter of course, relish, arouse rather unpleasant memories in our minds. This is so because of the angle through which they were read i.e., examinations. Let us find out what we really enjoy, let us recall them, re-read them and enjoy them in our spare movements. It will keep our souls alive ; full of spirit.

We have often vague ideas about even such

common subjects as life, death, god, happiness, character, faith, religion, science, family, love, beauty; sitting before a table having pen and paper in hand would often help us getting clearer about these notions. Writing helps us in preserving facts as well as promoting thoughts.

No amount of genius would do where facts are needed and it is very important to note them. However, more important is the preservation of our thoughts which may flash across our mind once but are in danger of being lost. Sometimes, we feel great impulse to put into writing what we have thought over in such cases, postponement would be mere folly.

For an easy writing it is very important that we be ourselves ; let us write what charms us : pretence and diffidence are two things which hinder our being ourselves. The more we try to seem what we are not, the lesser the chances of our becoming what we really can become.

Let us cultivate evocative moods ; the moods in which creative thinking takes place. Solitude external and internal : some problem rolling in mind are the aids to such moods.

By thinking, by writing we get nearer and nearer to our souls. Otherwise, everyday we waste a chance of getting at our inner-most consciousness. Literature is nothing other than self-expression and self-expression is individuality, and our individuality is our self which ought to be our chief concern.

Now let us analyse the thought process a little technically in order to determine the possibility of control. There are four stages of thought.

1. Preparation.
2. Incubation.
3. Illumination.
4. Verification.

If we want a solution to any problem, the first thing is to collect the data about the problem. Of the sources of data : Observation, Experiment, Testimony stand prominent. In personal observation we would carefully guard against the prejudices, a basis which often vitiates impartial inquiry. Inadequate or wrong observation may lead to various fallacies. We tend to note only the good points of our friends and overlook their shortcomings. Of persons towards whom we are not favourably disposed we tend to note only the shortcomings. Here our thinking is vitiated by this fallacy of non-observation facts.

Then we suffer from mal-observation. Mistaking a rope for a snake is the classical example put forth. In daily affairs, the lover would often observe wrongly. A simple smile, an innocent glance leads him to think of the girls being in love with him. On the other hand an ordinary conversation with another person puts him in a jealous mood. His observation and interpretation both are vitiated by the predilection and prejudices of his mind.

The fallacy arising out of false analogy is very often committed. Basing our judgments on superficial resemblances we tend to draw conclusions. For example : because democracy has succeeded in England, it will succeed in India also.

Now the success of democracy depends upon many factors : without taking them into considera-

tion to reach this conclusion is illogical. In doubting this it is not asserted on the other hand that democracy will not succeed in India ; but the point is that this does not follow from the premises.

Testimony is an information given by a witness of the facts. It is another person's observation : it is a great source of our knowledge : finite as we are we have only limited sources of knowledge and living in this vast world we have to depend upon testimony. But then it is a very precarious source and we should be very much cautious in this regard. Many a happy personal relationship is wrecked because we believe too easily in the information given by other people.

When we have carefully tested our sources of knowledge and collected the data, we should do intense thinking over it. It may be painful : we shall need solitude : mental concentration : we may be required to cut our frivolous pleasures : but then in any thing worthwhile, some price has to be paid. After we have done hard-thinking over a problem to a high pitch and have yet not found the solution, we should leave it then and do some light task : enjoy a quiet walk, soothing music, a sound sleep. This is the stage of incubation : we have set the problem for the unconscious it will now work over it, while we are apparently taking rest or doing some other task which does not involve so much mental stress. Wallace got his theory of evolution while he was laid by Malaria. Darwin also got it clearly when he was compelled by ill-health to relax physically and mentally.

Helmhotz gives references to "the ascent of wood-

ed hills on a sunny day' when he used to get his new ideas, says Jastrow. "Thinkers have at all times resorted to the restful inspiration of a walk in the woods or a stroll over hills and dales." Carlyle once told Anthony Trollope that a man while travelling "should not read but sit still and label his thoughts."

So after this incubation process the solution, the plan, the idea, flashes across our mind : we should then put it down. Last stage is verification. What we have found we should test again. Does it correspond to reality ? If this be true then these conclusions follow. Is it so in life also ?

Then there are some fallacies which we commit while deducing or drawing inferences. In life, we cannot live without that ; inferences we have to draw : our life is not possible without them. Carefulness in that respect is therefore very imperative.

Some fallacies are connected because we suppose that words derived from the same root and similar in grammatical form are also similar in meaning.

All creditors are unhappy

He is a man of credit

∴ He is unhappy

Or Mill's classic example

The proof of a thing being visible is that it is actually seen.

Similarly the proof of a thing being desirable is that it is actually desired. Now the fallacy is there because desirable though similar in construction to visible or audible does not bear the same meaning.

**Fallacies due to accident :** It consists in confusing an unessential difference with an essential difference



or an unessential resemblance with an essential resemblance. If the things differ in accidents, it does not follow that they differ in essential points and conversely if two things resemble in accidents, it does not follow that they also resemble in essential points.

It has been said of fallacy of irrelevant conclusion 'no fallacy is more common or more easily fallen into than this ; anyone who has had experience of disputations and debates knows how constantly recurrent is that tendency to wander from the real point at issue : and how necessary it is sometimes for a speaker to remind the disputants of what the question under discussion really is.' It comes to 'prove what was not denied or to disprove what was not asserted.'

To prove that western civilization is not good for India a person may attack it for its novelty, or for its coming from a foreign source. Now whether it comes from this source or what should not weigh as much : we should test it on its own merits and demerits.

Sometimes an argument advanced is argument from authority. Because this has been said by our ancestors therefore we must accept it.

Now whether we should accept a thing or not should be judged independently. The mere fact that an authority has said so is no proof for accepting it. Often in argument we assume certain things into which we don't want to go : these assumptions in themselves may be questionable.

This man should not be trusted because he has blue eyes. He is intelligent in Maths : because he

is a Hindu. Here : we are assuming “all those who have blue eyes should not be trusted and all Hindus are intelligent in Maths.” These are questionable assumptions.

Arguing in a circle : the Bible is infallible because the Pope says so and the Pope is infallible because the Bible says so. That Bible is infallible must be proved on grounds other than this.

Lastly, the value of positive thinking cannot be over-emphasized. A negative pessimistic sullen attitude towards life curbs the blossoming of human personality. Let us start our day with positive thoughts of success, joy, beauty, charms of life.

“I am going to have a joyous day : I will have many occasions of enjoyment, many beautiful things to appreciate : many happy meetings : etc.” As we think so do we become. Let us think of bravery, honesty, boldness, vigour, strength, health and we shall get them : conversely we shall attract ill-health, weakness, cowardice if we think of them.

Let us fill our minds with such power—giving thoughts as “the calm, the peace, the power of God is passing into me. The best is still to come ; I am sure to find a way out of this problem situation. There is still great joy and charm in life. Things fine are mine”. If we expect good things from life we shall get them : now and always.

*PEACE OF MIND*

—R.R. KUMRIA

**PEACE MEANS CALM.** A peaceful mind is a calm mind. A calm mind is free from disturbance of any sort, free from anxieties, worries, disappointments, conflicts, defeats ; in short, all that disturbs the equilibrium of the mind. Does such a state exist in completeness ? Can it exist ? So long as there is life, some struggle, some strife, some success and some failure must exist. For that is life. What else it is ! In man dissatisfaction and consequent mental disturbance is the condition of all progress. The desire for perpetual mental peace is a desire for escape from life itself. It is a desire which arises in the minds of cowards and those who are not strong enough to bear the strain and stress of living. A normal, healthy person welcomes problems and makes a wholehearted effort to solve them, suffering disturbances without complaint. He enjoys his successes, faces-up to his failures and makes vigorous efforts to convert them into successes. It is a poor philosophy of life that teaches us to desire perpetual

peace of mind. It is a wrong philosophy of life because it contradicts facts of life. It is a harmful philosophy of life because it deadens zest for progress.

In the interest of living and making life effective, however, respite from mental disturbances is a necessity. It is also desirable that, as far as we can, we should make every effort, through whatever means possible, to decrease the possibilities of mental disturbances. This we should do to save energy to make life more efficient and not to escape from it. There are so many worries that we ourselves create through ignorance or wrong attitudes. These can be avoided through understanding and grappling with realities of life. Surely there is a training of the mind which enables it not to lose equilibrium on trifles, or so soon on having lost it regain it easily and speedily. That training we shall discuss below.

The reality about life is that it is full of both pleasure and pain. There are joys and sorrows, not sorrows alone. There are laughter and tears, not tears alone. There are bright sun-shine and dark clouds, not dark clouds alone. Halting, tottering old age comes, having given us a taste of racy youth and steady middle-age. Health precedes disease and follows it too. And has death ever come before life ? Why say they that life is all misery, and make themselves miserable ? Surely they have gone wrong. There is a lot of freshness, health and laughter. There are thousands of ruddy young men and buxom young woman ; and they live and live long. There are hours and days when to think is to be full of joy. Once we grasp this truth we shall not be

overwhelmed by coming and going of disappointments, diseases and mournings. For "If winter comes, can spring be far behind?"

If you accept that life offers moments of both pleasure and pain, you will have accepted a fact without being a victim of mal-observation and morbid imagination. The acceptance of that fact will help you keep up your mental equilibrium. You will enjoy the moments of pleasure with childlike jollity and bear those of pain calmly taking them as events that have to pass away. Melancholy philosophers despise pleasures of life because, they say, they are not long-lived. Why do they not see that pains too have a tenure each and pass away. Surely they are in the grip of wrong logic which may justify their own inner sorrows but does no credit to their power of observation.

The second fact about life, as stubborn as the first, is that both success and failure are a part of it. And in spite of unflagging effort some persons have more failures than successes. What law governs his unequal distribution we do not know. Practical wisdom tells us to accept the fact as it is and make inner adjustments to it. Two ideas flow from this fact. One, that your concern is with whole hearted effort. In trying to achieve an end, you have to put in your best effort. If the end is achieved rejoice over the achievement to your heart's content. If it is not achieved, discuss the possibility of its achievement with an open mind. If circumstances exclude the possibility of success, accept the fact without tearing the hair or beating the breast. If there is even the least possibility of success try again

and again. 'Better luck next time' is the secret spur to further effort. This method of attacking problems of life helps one to maintain one's sangfroid.

Every problem is a challenge to human personality. The challenge has to be accepted and fought with an undisturbed mind. Some people are consumed with jealousy with their colleagues, friends and acquaintances when the latter achieve more success in life than they. This jealousy is a great disturber of the mind. It has no justification for its existence. Rightly viewed it is a quarrel with the universe, to indulge in which is folly. What is man's place among the forces of the universe? How infinitely small he is among them! The hidden hand of the laws of the universe determines many events that are beyond our comprehension. To mind one's own business and feel grateful for one's achievements and successes is the surest advice ever given and followed. The jealous person neither understands himself, nor the universe in which he lives. He does not place himself correctly and burns himself in himself. If he desires peace of mind, he should not waste his attention and energy in jealousy but use them instead for improving his own prospects of success.

Jealousy is the daughter of an immature ego. The immature ego is the cause of innumerable worries. It lives in itself and concentrates on itself without caring to know that it is only one among many with their own talents, points-of-view and other possessions. The immature ego wishes to have its own way every time and everywhere, which

is not possible every time, everywhere and in every case.

Let us call a person with an immature ego an egotist. An egotist may be a child of fortune and may not meet with any resistance or opposition, heavy enough to down him. He may have docile, obedient children, a completely submissive wife, melting or cringing colleagues and subordinates. In such congenial circumstances he may not experience disturbance of mind. The class of such egotists is very small in this world. The majority of human beings has to go through, again and again, the disturbing experience of being opposed and resisted. When an egotist is resisted or opposed, he goes to pieces. His peace of mind is at once destroyed. He frets and fumes. He raises a dust, curses the universe and tempts his blood to go into high pressure. His behaviour stems from his extreme love of himself, self-love that never considers the existence of other persons. Does he ever hope to possess peace of mind? Perhaps he does not care for it. If he does, he will have to tame his ego through a philosophy of life that is competent to tame it. The only philosophy of life that can claim such competence is that of the democratic way of living. The democratic way is easy to understand but difficult to follow. It is not a gift of the gods. It is an achievement, slow and gradual. But once achieved, the sweetness of living follows.

A democrat looks upon every human being as equal to himself. He respects himself and respects every other human being in an equal measure. Respect for man as such is the meaning of democracy

and 'man' includes 'myself' and all other human beings. My living, therefore, will be governed by the formula : 'I am equal to everybody else ; and everybody else is equal to me.' Ordinarily, you will be tempted to emphasize 'I am equal to everybody else' and not 'Everybody else is equal to me', whereas real democracy resides in the second part of the formula. Once you grasp its meaning and begin to act on it you will experience a calm unknown to those who are involved in social difference and are constantly disturbed by worries associated with them. How many times you lose temper on those whom you regard lower than you. How many times you have to face onslaughts of temper from those who regard themselves superior to you. Both the inflictor and the inflicted suffer from mental disturbance. If the sense of social superiority and inferiority were to disappear, the incidents of easy rise of temper will become few and far between.

The habit of feeling equal with all, like all other habits, is a matter of training. The training has two steps. In the first place, you have to train yourself to make a distinction between a person and the work he does to earn his living. When meeting him your mind will emphasize the former and not the latter. Whether he earns fifty rupees a month or five hundred or five thousand will be of no interest to you. You will be interested in him, just because he is a human being who has a value equal to yourself. When you begin to feel that way you will save yourself from many an acerbity.

In the second place, after having accepted every human being as worthy of respect and regard on



the basis of sheer humanity you will need to develop a sentiment of friendship towards him. Some great saints and prophets have given the advice. 'Love thy neighbour as thyself.' Love in this sense is a rare sentiment. Human beings, by and large, are not capable of developing this sentiment. The sentiment of friendship is a weak form of love which the majority of the human race can form. The attitude of friendliness towards all is greatly supported and strengthened by the principle of equality of all human beings. We are discussing here the formation of an attitude, not the mere entertaining of an idea and talking eloquently about it, an attitude is formed through conviction and practice. If you are not convinced about the principle of equality and the virtue of friendliness that follows from it, you will never be able to form the attitude.

The attitude of friendliness is a great cultural step, for it tames the human ego considerably. When you begin to feel friendly towards all human beings your children will become your friends, your spouse will become your friend, your colleagues and employees will become your friends. You will then, not be cross and sour with them at little differences with them, which you otherwise do, simply because you are a father, a husband, a boss or an employer. In this way you will save yourself from a number of unnecessary mental disturbances. You will live in this world not as 'I' but as 'We'. You will always think of the 'other', who ordinarily has no place in your mind. All human relations around you will put on a new complexion. You will regard them with thoughtfulness and considerations. Your mind

will lose its stiffness and your muscles their tartness. Thus released, both mentally and physically, chances of mental disturbance in respect of human relations will be reduced to a minimum, which, in the absence of an attitude of friendliness, may arise many times without number in your every day life. Your children will not be brushed aside when they have to discuss something unsavoury to you. Your wife will not be threatened when she has a proposal for the improvement of the home which is not to your liking. Your pupils will not be afraid of you, nor will your employeés vie with one another in sacrificing their self-respect to keep you pleased. You will become a refuge for those who suffer from lack of attention and indifference on the part of the world around them. You will walk on the path of life with a calm mind and steady steps. This is the reward which an attitude of friendliness will bring for you. What more do you want ? You will acquire the habit of having patience with others, you will become an appreciator of their good qualities and constructively tolerant of their faults, offering all help you can for their eradication. Do they suffer from loneliness. Has some calamity fallen on them ? Are they looking around for succour ? Will you go to them like a fire-brigade ? If you do, you have developed the attitude of helpful, active friendliness.

Friendliness to be of real value should be active, not merely passive. It should express itself in helpful action, which when completed, become a source of satisfaction and pleasure. You can impart comfort and ease to others through various little acts of yours if you are prepared to give yourself away.

Wear a smile to hearten a dejected soul. Shed a tear to heal a wounded heart. Offer a hand to save a falling friend. And who is not your friend? Every human being is. Judge your action with the criterion of help and happiness that accrue from them to others. And you cannot perform such actions if you do not give yourself away. This is a law eternal that he who cannot give himself away, should never hope for peace of mind. Every little act of giving away, without hope of any return, gives minor pleasure that is a tonic both for mind and body. Do you say that you are too busy for your spouse and children who yearn for your company? Have you no time to stop on the road and guide a friend who has lost his way? Do you play on your pipe when your neighbours curse you because they cannot go to sleep? Do you put up a loud-speaker on your front door and through it proclaim to the world that you are praying to God? Do you ever consider how much discomfort you cause to your neighbours through this loud act of false piety? If you live for yourself and yourself alone you should never dream of peace of mind. It is a reward for those who live for others, howsoever little they can, not for those who are ever planning to aggrandize themselves. This is the meaning of democratic way of living. Everybody else is equal to me in value. I have not to exploit him. While seeking my own happiness I have to seek that of others also. I have to share joys and sorrows of life with others. This will give me peace of mind, not the eternal stillness of *Nirvana*, but the cheerful calm and steadiness that make life effective and useful.

To the democratic way of living may be added the system and order in living. Regular hours of meals, work, play and exercise keep the body and mind unruffled and calm. Irregular hours result in unnecessary hurry, confusion, oblivion of important things, loss of tempers, bickerings and sourness. Lack of system may lead to some unsavoury experiences. If you do not put your things at fixed places you may not find them when you require them. It may be an office file, a pencil or a fountain pen, a shaving stick or a handkerchief. You are upset and violently disturbed. You are going on a journey and your preparations are not complete till the last moment and you run for the train and if you do not miss her, just get into a compartment, panting and gasping. Such disturbances are not inevitable. They can be avoided with a little thought and care. You can regulate your life. Why not? It is so simple.

It is said faith in God is a valuable means of receiving peace of mind. It all depends on your conception of God and strength of faith in Him. If you wish to secure your ends with the help of God you must sincerely believe in His omniscience and willingness to help you. That belief should take the form of a strong conviction. You must regard this as your greatest friend and approach Him like a devoted lover.

This is a prescription that may suit well certain temperaments. They may use it with advantage. We may repeat that peace of mind is not a natural endowment. It is an achievement which, like all other great achievements, comes to us through unabating search and striving.

## *THE ART OF SELF-ANALYSIS*

—DR M. K. NIJHAWAN

THE WORLD TODAY has reached a stage when the tempo of living is at an ever increasing speed and the demands on the individual are extremely varied and intense. No wonder he is left gasping and making desperate efforts to find balances within himself and with the outside world. The comfortable milieu of the family and society, of socio-economic adjustment, etc. which made man feel so much at home is no more there. The capacity for relationships and for work is becoming more and more indifferent. Needs of the times, therefore, are more and better means of release of strains and pent-up emotions, adequate techniques to help stabilize shifting balances and to create a capacity for sizing up problems and attaining emotional adjustment. This all means being at peace with oneself and with the world around, world of persons, things and situations. One such technique, a legitimate promise and hope, is self-analysis.

Self-analysis is a comparatively recent concept

and has to be clearly distinguished from such concepts as 'know thyself' or 'self-realization' which aim at spiritual self-appraisal and spiritual growth. On the other hand, self-analysis tries to have a scientific understanding of the self, the stimuli and processes which shape it. One big difference between the concepts behind self-analysis and those of the spiritualists is that the former does not label persons and actions as good or bad. Human personality, human mind and behaviour are carefully weighed on the scales of cause and effect and the process of analysis seeks to unearth the causes or the original stimuli which may have produced them. This unearthing process, incidentally, helps relax tensions, develops capacity to face life in a more square and realistic way. The principal purpose of analysis is to resolve the conflicts within the individual's personality thereby making him capable of fuller and happier living. The psychic energy which was being used or wasted, prior to analysis, on needless repressions and suppressions, and on countless other means of avoiding to face life's realities becomes available to the individual for developing happier relationships with people, for achieving success in work and for reacting with lesser frustration to failures and defeats of life. Analysis should release a great zest for living ; it should remove the impediments which hamper one's capacity to give and receive love. In short, analysis leads to a happier and better adjusted life.

Before trying to understand the processes and technique of self-analysis, it will be of some help to understand the mechanics of psycho-analysis which

can be described briefly as something like this : to begin with, detailed life history and personality assessment of the person to be analysed are taken. In the analytic situation it is taken for granted that the subject brings his attitudes towards people and things, his attitude towards himself, his pattern of responses to stimuli of various kinds. The analyst interprets each of the above in terms of the inner meaning it has for the subject. Through this a process of free-association is released and gradually a host of memories, which had been previously forgotten due to one reason or another, come back to mind. Again, the emotional content of these memories is interpreted. All the love and hate feelings of the subject, which had all along craved for expression, find an accepting situation and seek satisfaction with a vengeance, as it were. A situation of intense attachment of the subject to the analyst, which is termed by the psychoanalysts as 'transference neurosis', develops. The early life situations which had any emotional significance for the subject come to be re-enacted in the analytic situation. These are again, in turn, interpreted resulting in release and better grasp of the situation.

Interpretations mostly have three levels. The first touches the emotional content of the immediate situation described. The second goes deeper to the earlier stages of life of the subject, the stages which may have touched off similar emotions or which may have produced the original causes of the present emotions and feelings. The third level is based on what has been termed as the 'here and now' situation which is probably the most important from the point

of release of energy or cure. The analyst and the analytic situation come to be identified by the subject with persons and situations from his own life story. The subject gets emotionally involved in the situation and it is then the analyst's job to bring home to the subject the real emotions, feelings and urges underneath the apparent behaviour and innocuous expressions. For example, when the subject is vigorously trying to shield his own behaviour, defend his attitudes and views, these attitudes and views are not given primary importance for the purpose of interpretation. The thing of first importance is that the subject considers that these views etc. need defending. He feels that if he were not to defend them, nobody (including the analyst) is going to accept them. Maybe, a part of the personality of the subject himself has doubts of them. After this the interpretations take another line—that is as to why it is so important for the subject that his views should be accepted. Is he seeking to feel accepted or grown up? Thus the first effort is to find out the attitudes and expectations of the subject and bring them to surface. This process of uncovering helps gradually in relaxation and release.

For any attempt at self-analysis some knowledge and understanding of basic and fundamental issues which have a bearing on human personality and its development, are a pre-requisite without which probably self-analysis is an impossibility. These pre-requisites are at once easy and difficult of attainment. For example, it is not altogether easy for everybody to have a wide open-mindedness. How-



ever, it would depend largely on the will of the person to cultivate this characteristic. The first prerequisite thus is an open mind. One has to have the capacity to believe that one's ideas, thoughts and feelings about things, persons, situations and about himself may be or may not be very correct and sound. Instances without number can be collected in which human behaviour and reactions appear enigmatic unless one goes deep into their real sources or causes which are at the unconscious plane. This sounds somewhat intriguing, but one can easily observe a lot of human behaviour, reactions and attitudes which do not have any apparent and rational justification. Think of your slipping over a stone or bumping into a door. Instead of taking the accident to mean what it really is—a chance, or, an evidence of a bit of carelessness or the like—the reaction ordinarily is as if the stone or the door is deliberately trying to frustrate you and your progress.

Elementary psychology will indicate that what man is (in its widest meaning), is largely the net result of a basic inherited nucleus, which means physical potentialities ; and the interplay of this nucleus and the environmental influences, right from the day of his birth, or even earlier. The part played by heredity in the formation of personality, however, is largely unrecognizable. As against this, the contribution of nurture is more or less easily recognized and most authorities in the field of psychology are agreed that the emotional and social climate in which a person is born and brought up basically influences his personality growth and determines the direction

of his development. The roots of his pattern of thinking, feeling and behaving, his pattern of relationships and attitudes are all in that climate. This understanding should enable one to look at people and their actions, oneself and one's own actions, in terms of cause and effect and not so much in terms of good and bad and the rest of it. As a matter of fact, good and bad in terms of human relations acquire richer meaning when causes and effects are fully understood.

Linked with this is the need for understanding that human feelings, attitudes and behaviour may not be essentially the same as they appear to be on the surface. What is meant by this is, for instance, when the fox thinks of the grapes which he is unable to reach, as being sour, there is a clear denying of the defeat involved and even of the need. In fact, an ingenious writer gave expression to a defence of the human mind by putting a fox in his place. There are numerous other defences or ways which human beings employ in avoiding anxieties or releasing them.

Another somewhat important pre-requisite is that human emotions have a strong tendency to ambivalence, which means that in every person there are strong love-hate feelings which keep alternating. There is no intimate emotional relationship which is free of ambivalence. Even the mother-child relationship shows marked expressions of this state. There is no doubt that every normal healthy mother has a great love for her child and without her love and care it should be impossible for the child to survive. However, one can easily observe situations

in everyday life where the mother is so infuriated and frustrated that she goes to the length of crying out death on the child and thrashing him more than a situation warrants. One can imagine the child also having such feelings and urges towards the mother. The same is true of every other intimate relationship. However, it is important to understand that there is no inferiority or superiority attached to such feelings or their apparent absence. Such feelings are human and need not be denied. A second essential part of ambivalence is a feeling of guilt and fear of damage arising out of feelings of hatred, and urges towards aggression and destruction. In the mother who has cried death on her child, as stated earlier, a necessary corollary is produced that of blessing him. Deep down in her mind she feels that her blessings will help him get over the likely harm. Incidentally, a great part of the human personality grows out of the love and hate feelings and the guilt resulting from the negative feelings. Then to compensate for the guilt feelings human constructive activity starts as a reparatory process. The specific lines of expression that this urge at reparation takes are largely determined by other emotional needs of the individual and available means of expression.

Much of human behaviour can be understood in terms of a craving for belongingness, the need to be given regards, consideration, love, respect, in short, the need to be accepted. The extent of such needs can be understood in terms of the limitations of the human nurture process, normal or abnormal. The efforts of the individual of which he is largely not conscious, are directed towards compensating for

the real or felt gap in the satisfaction of those needs in early days.

One more important point which should not be missed is that sex is a dominant factor in all normal, healthy human beings. In essentials, sex in human beings and in animals is the same. Differences are only of details and adjustments. Numerous deep-rooted anxieties are caused by sexual maladjustment, even by mal-development, and sex difficulties have a tremendous effect on the all round behaviour and personality of the person. Similarly, the emotional climate in which a person develops, the stresses and strains of life, strong repression of anger and other human emotions, all affect his sexuality. There are numerous lay notions concerning sex which are not only wrong and misleading, but positively harmful. Irrational, unscientific and largely primitive fears, in the field of sex have sometimes gone into religion, philosophy, etc. As a generalisation one can safely say that satisfying sex which does not give rise to moral and psychological conflict is health giving. The capacity to look at this aspect of human mind, whether of self or of others in an objective and rational way will greatly influence the capacity for self-analysis.

Now coming nearer to self-analysis, after some of the general pre-requisites have been specified and understood and perhaps some mental adjustments made, we may usefully remember, both for considerations of mental hygiene and mental health, that every human being has problems and that the variations in the problems from individual to individual are not so much a matter of kind as of degree

(excepting, of course, the category of cases which are labelled 'Psychotics' and are mental hospital cases). This realisation should help create better balance and composure without which the capacity for self-analysis can be very limited. Mostly, one of the major contributing factors in psychological problems is that the afflicted person imagines and believes that his is an unheard of affliction, and not, what it really is, a problem shared by many others to a greater or lesser degree. Many persons who go to the length of committing suicide, drive themselves, as it were, into a state of complete hopelessness.

Capacity for comparative objectivity and detachment are a real asset in life, specially so if one wants to attempt self-analysis. Admittedly, they are not easy of attainment, since when one looks, one can look only through one's own eyes and whatever one sees can be understood or interpreted only in terms of one's own experience, background and personality. However, with some understanding, insight and training, even self-training, one can develop and enhance one's capacity for detachment and objectivity. Self-analysis is not an easy and simple task. One has to constantly guard against one's own inner resistances which are certain to come into play in an attempt to thwart the processes of analysis. But if the subject is able to mobilize earnestness of effort (not obsessional effort) and perseverance, the aim will be well within reach.

Now to self-analysis proper. The main plank in the process, as in analysis by an analyst, has to be free-association on memories and interpretation of the memories and associations. In a mood of

relaxation one is prone to remember or recall certain happenings in one's earlier life and the feelings engendered by those happenings. One can then go about asking oneself : 'Why do I remember this ?' 'What emotional significance does this happening have for me ?' 'What is the significance, special significance, that each of the person's elements and feelings in the situation has for me ?' For example, if one is prone to phantasies of wild adventure and heroism, one may be struggling with his feelings of inadequacy and smallness in facing real life situations. If one keeps recalling a warm and cosy home situation, it may be an expression of certain lingering childhood needs and, possibly, an inability to face real situations of adult life. One has to endeavour to unearth the why and how of each situation and memory. Each minute detail of happening, each person and each feeling aroused has a special significance. It may not be easy and fully fruitful to go on analysing a memory as it arises. Analysis, like this, will most likely block the memory. A good idea, therefore, is to let the memory have its full and unhindered expression, and then, later on, to write it down in as complete a manner as possible, giving details of persons, situations and feelings. Having done this, one can then get on to the job of the interpreter. A word of caution : effort has to be made to interpret each and every detail, since the resistance in the human mind to unpleasant and repressed memories and interpretations thereof, is so great that a single tree may be taken to mean the whole wood and the wood itself may be left unrecognised. With developing capacity to free-

associate and analyse, it will become possible to rake memories deeper down in the mind and longer repressed. Free association is a kind of a dynamic process, and each significant memory and its proper interpretation lead to further memories. Also it means release of emotional energy, which energy then becomes available to the individual for achieving a fuller life.

It is proposed that there should be some sort of regularity (not obsessional regularity), from day to day, in the process of relaxation, free-association, writing down and analysis. One may sit or lie down and relax or one may walk around in a more or less secluded place. One may even be at work and yet be able to have memories and free associations. There is no bar or, hard and fast rule in this regard. The important thing is the writing down of the memory and other accompaniments.

It will be seen that the individual himself has to perform both the roles—of the subject and of the analyst. This is not easy. Therefore, it is most important that the full import of the portion concerning pre-requisites and desired mental adaptations is grasped, without which success in self-analysis will be very limited.

Besides relaxation, raking memories and their analysis, there can be a number of other sources from which material for analysis can be obtained and understanding and insight into one's own personality developed. It will be fruitful to closely watch and constantly deliberate on one's personality pattern, behaviour, likes and dislikes, pattern of relationships, pattern of expectations, etc. etc.

These patterns and preferences are basic indicators of the kind of influences which have played on the person. For example, normal human beings have a leaning towards hope and pleasant expectation, more or less, and tend to deny, forget, reject, or minimise defects, failures and frustrations, as far as possible. The attempt mostly is to seek real or imagined compensations for the frustrations. It can be fairly safely generalized that such persons have had a more or less warm and accepting environment in their early developmental stages. However, when a person's memories and phantasies revolve only around unpleasant happenings, frustrations, and their expectation, which roughly means that the pressure of negative and frustrating influences on him has been so great (though not great enough to turn him into an anti-social person) that he accepts his inadequacy as a fact. He feels that nothing good or satisfactory can ever happen to him. You can watch yourself in this light and look for any signs of rigidity and fixed pattern anywhere and then try to interpret. Any situations and persons etc. producing intense reactions are of special significance for this purpose.

One source of considerable, even enormous, possibilities through which you can get a real insight into your mind is the dreams. From times immemorial man has tried to interpret dreams in numerous ways. However, scientific interpretation of dreams is a comparatively recent development. The most important thing to grasp in dream interpretation is that the dream is the creation of the mind of the dreamer wherein the situation is completely control-



led and limited by his mind and personality. The dreamer creates situations and persons according to his personality needs, desires and wishes (not in the conscious sense, though). Whatever external factors are absorbed into a dream, are also recreated by the mind according to the impact they have on it and not as the factors really are. And then there is a further moulding of the material and situations according to the needs of the person. When one is absorbed in imagining (in a waking state) a struggle, normally, one mentally manipulates situations to one's advantage. In the dream, when the link with conscious realities is almost completely absent, one is naturally even more prone to manipulating them. Thus, all the elements in a dream situation, all the persons created, their behaviour and the feelings aroused in the dreamer or in the persons in the dream, are an essential part of the dreamer himself and have to be interpreted as such. Sometimes certain feelings and activities arouse too much anxiety in the dreamer and he chooses, so to say, others to be responsible for them rather than enact them himself.

Another important matter for understanding dreams is that sex is one of the most important and frequent elements in them. This is understandable too. Sex being the rigidly controlled and repressed basic need of man, it naturally tends to find expression and satisfaction in dreams. It may take the form of direct and straight satisfaction, or it may take some indirect and unrecognizable, even inverted forms.

Authorities on the subject of dreams assert that

they are the easiest and most straight means by which the unconscious can be approached and understood. However, it is an intricate art and one may well go through some standard book on dream interpretation if one is interested. Suffice it to say, that some working ability in the art can be developed with the help of what little has been said here.

Dramatic performances and films, similarly stories and novels in which situations are created with which members of audience or the readers feel varying degree of identification are another source of material which can be interpreted. Basically, anything enacted which involves attention and interest of the onlooker is in some way a part of his being. No one ever cares to see or read the stuff in which he is not interested, or, in other words, which does not give him any kind of satisfaction. In the struggles, between a hero and a villain, there is identification with the hero and his struggles; there is a kind of negative identification with the villain and his activities. The struggles on the screen or in the book correspond in some way to the struggles going on in the mind of the onlooker and reader, or the struggles which he may have gone through. His heart starts pounding; he sometimes becomes breathless. The struggle between good and bad or that between the individual and hostile environment finds situations for easy identification and release. By noting one's reactions to situations and persons one can develop understanding of oneself.

Observation of young children can be another rich source of information concerning the observer

himself. One can see the kind of influences and forces working on the young baby, the kind of reactions he shows and the kind of adjustments he makes. One can even discern a developing pattern of behaviour, reactions, responses, attitudes, expectations and relationships, due to the impact of the social and emotional environment. From this one can vaguely understand the kind of forces which may have come to play on the observer when he was about the age of the babe being observed, and also the kind of responses and reactions which may have been produced in him at that stage. Such observations will give some insight into the psycho-dynamics of human personality growth. Mother-child relationship, being the first relationship and being of a most intense order, has prime importance for the formation of the basis of the child personality. In the process of observation, the observer will tend to develop a kind of identification with the child or with the parent(s), more or less. This too is material for interpretation.

One can also observe one's own children where possible, and try to understand the interplay of personalities of each child and the parents and of the children among themselves. The kind of reactions one has towards one's children, is, generally speaking, coloured or moulded by the kind of influences that may have played in one's own childhood in similar situations. Again one should try to note down, as far as possible, the observations made on child behaviour. Normally speaking, the elements in the observation which find greater emphasis would obviously have greater importance

for the observer's own personality.

By trying to interpret behaviour, etc. of other people also, one can derive understanding of one's own personality, to some extent. Similarly, there can be numerous other means and situations through which one can get material for interpretation.

From the foregoing, it will be realized that the job of self-analysis is an intricate and laborious one. However, as has been said earlier, one can cultivate the art by sustained and earnest effort. Persons having average problems are sure to benefit from it. Those whose problems are somewhat acute and have to seek guidance from a psychologist, can also supplement the psychologist's efforts by self-analysis.

## *HOW TO LIVE TWENTY-FOUR HOURS A DAY*

—RAJENDRA SINGH AHLUWALIA

THE QUESTION HOW to live twenty-four hours a day acquires a special urgency and a relevance only for those who possess a zest for life, who mean to live. This precondition, this apparently arbitrary limitation on the scope of living, may perhaps bewilder some people. Quite possibly, not a few might even be provoked to protest: what is this talk of meaning to live? Is there anybody who would not live? The meanest beggar will despise any such insinuation.

Quite so. But one of the greatest paradoxes of life is that it is taken for granted all too readily. The sheer biological fact of breathing somehow induces a comfortable delusion, or shall we say, illusion, that we are alive, not merely existing. It is like presuming the proper functioning of a machine from the mere facts of its mechanism.

The Bible refers to persons who have eyes yet see not, have ears yet hear not. I should like to extend this biblical saying to include also those who

have life but live not. Sandwiched between a sleep and a sleep, they lead a breathing-existence in a kind of suspended animation and call it life. Looked at from this angle, how many of us do actually live, or for that matter mean to live qualitatively. Living truly implies, among other things, a conscious, deliberate choice of a pattern of life. It also implies planning in advance, not from day-to-day as the too literal meaning of twenty-four hours a day may suggest but planning for a fuller, richer and qualitatively superior life, getting the maximum out of a short span of time available to us. It should be, what the economists call, perspective planning and day-to-day planning all in one. For, if we plan only piecemeal like as the examinees draw-up a daily chart of work, we are not likely to see the wood for the trees. The immediate gain will hold us and the purpose of life will go overboard. So, unless you are able to show your plan or purpose of life, your protest that there is nobody who doesn't want to live will have been in vain.

Of course, I have no intention to drag you into a philosophically baffling discussion about the purpose of human life. For all I know, the only purpose of life may be self-effacement. Or, it may be doing the work that lies nearest to us without any expectation of reward, as the Karam-Yogies believe. I am not going to give a judgment of value. I am only concerned to emphasize that our objectives in life do condition and mould in a very substantial manner, our ways of living and hence, before embarking upon planned living, the first step would be to have a clear objective before us. Before

you start living twenty-four hours a day you have to decide what kind of day you would like to make. For, the surest way to sabotage a plan is to set about planning without any clear idea about the nature of the thing to be planned and the objective to which the process of planning is to be directed. Such an unplanned plan would be a contradiction in terms.

At this stage you might retort that the purpose of life is obvious and that it is happiness. Agreed. But isn't it too general and vague? Which happiness do you mean? The saint's in his meditation, the poet's in his ivory-tower or the pig's wallowing in dirt. Let us view this problem from a more concrete and definite angle. If you are one of those who only live to eat, sleep and propagate, then you need not worry about how to live twenty-four hours a day. In any case, nature will see to it that you somehow achieve these ends. Planning may not enter at all in your scheme of daily living.

Not that I underrate the importance of eating or sleeping. But one who lives for no higher purpose than this need not and perhaps will not, ask the question how to live. Unless one is fully seized of the brevity of life and the enormity of experience that life offers, unless one wants to live intensely and not only passively, the question how to live is not asked, and if asked, has only academic interest, lacking the urgency and a sense of immediacy which is implied in living twenty-four hours a day. But to those who have the necessary urge to live and live fully, life no longer remains a weary succession of days and nights, but every minute acquires a new significance, every day heralds a new opportunity to

know, to advance, to act, to conquer newer dimensions of experience. So if you want to live twenty-four hours every day, make up your mind to make it a full day in all senses of the term. Resolution is half the battle.

Now, granted that you have the resolution to turn every opportunity into purposive or creative life, the question arises as to whether it is possible to lay down a set pattern of life which will be valid for each individual, as individual. Maybe, there is no single answer to the question. Perhaps, in the very nature of things, it does not admit a categorical answer. In any case, to expect such an answer, is to disregard the complexity of human personality and the multiplicity of its needs. Each age and each individual must find in its own way or ways the answer to this question. For, the daily pattern of life of an individual, at a given time, is conditioned and moulded, not only by the demands that the individual makes on life or the meaning that he attaches to the word 'life' according to his education, training or culture, but also by the environmental stresses in which he finds himself involved in a particular age or by the intellectual climate or spiritual atmosphere which envelops him like the air he breathes. For instance, in our time-ridden, self-conscious, overbusy age the question is generally asked in a way which easily vitiates it and compromises the quality of the answer. How often while asking the question—how to live twenty-four hours a day—the modern individual shifts the emphasis from quality to quantity, from the art of living to the expediency of growing rich quickly, from the culti-



vating of a rich life in its cultural aspect to the bank-balance view of richness. Maybe, the leadership of western, materialistic thought is responsible for the shift or orientation in outlook. The prevailing temper of each age colours not only the question but also modifies the answer. Hence the futility of a cut and dried pattern of life for each individual without taking into consideration the peculiar needs of individual personality or the climate of the age in which the individual finds himself thrown. However, the multiplicity of answers does not, and should not preclude a positive approach to the problem of planned living.

You are most welcome to your own reason or motive to live twenty-four hours a day; it is enough for me that you are sufficiently alive to this question. It may be a very healthy desire to employ your time more rationally or to reorganize and arrange your life to be able to pursue some cultural or intellectual pursuit or it may be that you just find time hanging too heavily on you and you are prompted out of sheer reaction against ennui, frustration or boredom to think of leading a more meaningful existence from day-to-day. Enough for me that the question has been asked and the realization forced on you that today, more than ever before, science by releasing new forces and techniques, has opened up new avenues, new opportunities in daily life, hitherto unknown, which should not be allowed to go waste.

The futility of a cut-and-dried programme of day-to-day living has already been pointed out. Before laying down some guiding principles for rationalized use of time, it is necessary to emphasize

that whatever principles and objectives are formulated for planned living they should be within the physical and mental capacity of the individual concerned. To draw up too ambitious a plan is worse than no plan. For, any failure to live up to the plan is likely to undermine self-confidence and in the initial stages may be fatal to the plan itself.

Taking average man's daily life, we find that although each one of us has exactly the same amount of time and not a second more—yet the disparity, not only between the amount of work done but also in the quality of the results achieved is so great from individual to individual that it may not be fruitless to study the working habits of people and base our conclusions on practical considerations. Nature ordains that each one of us must work to make out a living, any living. The efficiency and productivity in work depends largely on the attitude people have towards their routine work. The primary factor in the orientation of right attitude is the interest of the individual in the job that he or she is called upon to perform. If you are not interested in your job, no amount of sweat and tears thrown in would achieve the desired result. But interest itself is governed not only by the right choice of one's career or lifework but by the state of physical fitness and consequently mental alertness at a given time—the time of the actual performance of one's duties and by a sense of humour, which, in the last analysis, is the sense of values also.

So many people get up in the morning with a feeling of listlessness, with a sort of vacancy, with no zest for the work that lies ahead, with a numb-

ness of feeling and a sense of monotony that it is idle to expect from them any efficiency in work. They are bored before they start working. Rather they have a vaguely-defined dread of work. If they are office-workers they would avoid their desk or the file as long as they can afford to or their boss will permit. They would rather have a smoke in the company of their colleagues or do a little bit of chatting before they settle down half-heartedly to work. Now, what is at the back of this anti-work attitude? Surely, not lack of sleep the night before or the hangover of the late-evening party, though in a few cases that may be the reason. But in the majority of cases, the actual reason is want of mental adjustment towards their job. Either they do not consider the job worthy enough of serious application or its nature does not satisfy their innate creative urge, which in the course of time, gets submerged in dead routine. In any case it is one's attitude towards one's work that determines the quality of one's accomplishments. So, the first step towards living twenty-four hours a day is not to let your work degenerate into routine. There is always the scope of doing one's work better than before and the feeling of satisfaction that comes of a work done well is the greatest antidote to defeatism, frustration, boredom and routine. Let not your work master you. Lack of monetary incentive may be another reason, for less of interest in work. But one can make a fetish of material incentive, and in any case, it is not always good to depend too much upon external stimuli. There may be many other reasons, entirely personal, which may

destroy one's appetite for work and thereby take the edge of living. Whatever the reason, it is necessary to have a healthy outlook on life and a certain minimum standard of physical fitness before one can make the best use of one's time, spend one's energies fruitfully and lead a rich and full life. An early morning walk, if you happen to be a middle-aged person, or some jerks regularly practised, will make you blood run faster and generate enough energy to carry you singing through the day. As for a healthy attitude towards life, habitual reading of the scriptures (if you are a contemplative type) or the world's best classics, might do the trick by infusing mental discipline and a right sense of values which are likely to be lost sight of in the rush and tumult of earning one's daily bread.

In any case, it would do well to cultivate a calm, serene, almost detached, philosophical outlook on life, taking things as they come, neither too seriously, nor too flippantly, retiring frequently into an introspective mood to take stock of one's small foibles and weaknesses, laughing at them and putting them in their proper place in the general scheme of life and viewing the world with love and irony. This you might consider a council of perfection. Probably it is. But then one who is embarking on a twenty-four hour day, simply cannot afford to ignore it.

Granted that one possesses the necessary zest for living and interest in one's work, the next question to consider would be as to how best to employ one's time. For that, one may have to cultivate certain habits. For example, the habit of punctuality which is absolutely indispensable for one who

would utilize every second of one's existence. Punctuality is not merely a time-saving habit. It is a test of how seriously a man takes his work. Most of the excuses given for being late are just lame and only show that the person concerned lacks either the seriousness of purpose or is not seized of any urgency of his work. Being late is one item of our daily programme results in stultifying the subsequent items and, not infrequently ends up by upsetting the entire plan for the day. Getting up late in the morning means a belated breakfast, probably cold tea, stomach trouble and a not-too-good mood for work.

Here is another tip for economising on time. People seem to be under the impression that only one thing can and should be done at a time. This may be true in the case of certain things requiring extreme concentration of mind. But barring a few, most of our activities fall into the category of routine work. For instance, a lady can knit her pull-over while hurriedly going over the headlines of the daily newspaper, both being not quite unimportant activities of a modern woman. Similarly, a gentleman may read his morning paper and at the same time sip his coffee or tea. Minor, though not unimportant, activities of life admit of simultaneous action. It would be criminal to waste one hour scanning every line of a newspaper while the more important items of daily life await execution. I have given only one example but the principle of multiple and simultaneous work holds good in sundry activities of life. I know of quite a few people who have finished their Dickens, Balzac or

Tolstoy while journeying to and from their office in a bus. Such people know how to combine pleasure with instruction. The house-wife need not wait for the water to boil in the tea-kettle before taking in hand the next item, let us presume, the peeling of potatoes. From practice she would come to know how much time is usually taken for the water to boil and in the meanwhile she can attend to another item of kitchen work, thus saving time.

It is not, however, intended that one should approach one's work with a divided or distracted mind or that the sloppiness in work should be tolerated by one who is bent upon making the best use of his or her time. Rather, I am in favour of throwing oneself completely in one's work. Best results are only achieved with maximum concentration of mind. But the nature of work must justify such a supreme effort of the mind. How many people bring their office in their home and home in office, spoiling both the official work and the enjoyment of home life to which every individual is entitled. Such people seem to think that anything, done anyhow, is good enough for them. This is a very wrong attitude towards work. Without aiming at standards, efficiency in work is not possible. Either a work is worth doing best or not at all ; of course, the best in each case will depend on the physical and mental capacity of each individual. One does occasionally feel the need of getting a kick out of life and live twenty-four hours a day. The problem in the case of such people boils down to the proper use of leisure. It is good to have leisure and if one does not have it one should devise ways and means

to create it to be better able to work after a brief respite. Then, how best to utilize leisure in order to have the feeling that one is really living all the time ?

In the first place, to have a feeling of being truly alive, the individual with a vast amount of leisure at his disposal, must have something to live for, some humanitarian ideal, some social passion, some occupation which throws him into the very vortex of life stream, some noble aim which calls forth and employs to the maximum his gifts of head and heart, some work which may suit the peculiar talent which nature may have endowed him with.

Without such an ideal or life-work to fill in the hours, the minutes, nay, even the seconds, of our daily existence, to inspire us to greater and nobler efforts, physical as well as mental, it is simply futile to talk of a twenty-four hour day.

Granting that one has the leisure and some sort of calling then the next thing would be to alternate the calling of the day with a hobby different in nature to it, so as to strike a balance between the demands of the intellect and those of the body. For instance if you happen to be an intellectual you may roll up your sleeves at the end of your days work and do a little bit of digging in the garden at the back of your kitchen and if, on the other hand you have been lifting weights or using your muscles in some other manual work, you may retire in some quiet nook of the house or stretch yourself in front of the chimneyfire of a winter's evening and finish a chapter or two of your favourite novel. To take off the fatigue of the day's work, whether it is

manual or intellectual, it is necessary to cultivate new interests, acquire hobbies of a cultural type, like music, dancing or painting. After a tune or two on your musical instrument or after producing some chiaroscuro effects on paper with a dash of colour and some flourishes of the brush, you go to your day's work with a greater gusto, with more relaxed nerves and better attuned to the world around you which ultimately will give you a feeling of fuller and richer life. Whatever new interest you acquire, whatever hobby you cultivate, see to it that it is different in nature to your daily work and that it involves your active participation and not merely passive presence. For example, you may spend your evening, in a picture-house but since it involves only passive response and no active participation, it is likely in the long run to be no remedy for your boredom born of excess of leisure. So, while planning is essential for living twenty-four hours a day, there cannot be in the very nature of things a rigid or readymade plan to suit each vocation or individual. Each must formulate his own way of living, taking into consideration the nature of his or her job, his or her physical capacity or the limitations of individual intellect. For, the question is not merely whether you are using it in pursuits worthy of your personality, to enrich yourself and to lead a decent, happy life. And surely, your personality is not interchangeable with your neighbours or anybody else's.



*LEISURE : HOW TO ENJOY IT*

-DR H. MAHESHWARI

IT IS QUITE true that work is our very great companion and that without work our life would be very dull and our minds 'empty' to be 'devil's workshops'. But it is no less true that work turns out to be a tiring friend and we like to be free from it. The truth of the matter stands evidenced as we experience a relief when we finish our duties and undertakings. When our work is over we do not only have the satisfaction of some accomplishment, but also the relief from some pressure. What a welcome thing is a holiday in this workaday world of ours ! Whether we are students or clerks, professors or lawyers, politicians or businessmen, we are always keen to have free time, always eager for leisure, anxious for freedom from pressure of work. Without work there may be dullness, but with work alone there is always drudgery which is as insipid as dullness. In spite of all efforts to make work interesting it does not prove all sustaining, and for life to be enjoyable, it must be free

from dullness as well as drudgery. The art of living lies in striking at a harmony between work and freedom from work.

Votaries of work might plead for discouraging our tendency to be free from work, for, perhaps, according to them, it would impede our progress towards prosperity attainable through more and more of our application and, consequently, less and less of 'waste of time'. In their scheme of human progress even free hours should be so utilized as to make us more usefully fit for work. Our free hour-engagements would in this way be like investments for the return profit in terms of increasing efficiency during work-hours. Only a step further, this attitude may insist that even our free hour-activities may be so improved as to be productive while recreative, so that while we are free from the normal pressure of work, we are usefully engaged, and our energies are not allowed to be wasted.

Such an orientation, although important in its own way, suffers from the fundamental weakness of looking at life as a business. In its ultimate analysis, the basic outlook underlying this approach is utilitarian, in that the joy and freedom of life are made subservient to productive utility. It is true that material richness is a means for enjoying, but from this we cannot conclude either that we cannot enjoy without it or that every enjoyment must in its own turn yield a material richness. Knitting, for example, may be an interesting and productive engagement for ladies during their free hours, but that does not mean that music, for the simple reason that it does not yield anything tangible is not

important or that its importance lies only in recreating our spirits and thereby enhancing our capacity for productive work. In fact, like all aesthetic activities, music is important as it is beautiful and enjoyable by itself. It follows that if the whole of life is not to be turned into a business and if we have to live it with joy we have to rise above utilitarian considerations into a freedom of spontaneous enjoyment. For that, naturally, leisure is very very important.

The need of leisure in our present day life is particularly very great, greater than ever before, because the tremendous speed of industrial and technological progress has brought in pressures and tensions of unprecedented magnitude. Our civilization today, with all the richness of material aids to human comfort and ease, all the effective means of technology to manipulate our circumstances into suitable environments, and all the successful methods of moulding our conditions to our taste, has paradoxically brought to us its peculiar problems of unease and maladjustments, crazes and frustrations. In spite of all the means of pleasures we are not happy ; in spite of all the speed we have gained in travel, communication and work we have little or no time at our sweet disposal ; in spite of all the increasing capacity for large and efficient production we suffer from want as much as, or even more than ever before. All these and several others are the paradoxes of our present day civilization. It seems that the greatest of the maladies of our life is our failure to adjust us with ourselves. Shall we say, we are so much centred out that it never occurs

to us that we have to be with ourselves if we have to live beautifully and happily. To be with ourselves naturally requires free time i.e., leisure for ease and relief from all worry and hurry—the two restless wings on which modern civilization seems to be taking its mad flight.

The common average man of today has to respond to so many calls on him, calls from the field of his economic life, his family and domestic life, social and political life, that he has hardly left any hours for his freely chosen recreative activities, and consequently hardly a room for mental relaxation. Such a busy life, we are told, greatly tells upon our nerves and it is imperative we had free and spare time for free and spontaneous recreation.

**The Problem of Having Leisure :** The problem of leisure is twofold : first, having no leisure, how to have it, and second, having got it how to live it. Whereas the first phase of the problem is perhaps very wide in its range inasmuch as the common man does not really have any leisure worth the name, the second one is rather deep in that those who have it, however privileged, mostly develop psychological problems of boredom and get crazy for exciting escape from themselves. It is necessary that we have relief from all the pressures and anxieties of work, and free hours when we can play and sing and enjoy otherwise we are likely to break down into simple wrecks by the sheer load of life. What is still more necessary is that we cultivate an art of enjoying our free time otherwise there are chances of our developing stupid crazes and melancholic dispositions.

How to have leisure is a problem that can be solved only after carefully examining the reason of our being over-engaged ? In many a case it is for economic reasons that we are overbusy. We seem to think that our needs cannot be fulfilled unless we engage ourselves in earning activities even during extra hours. Either because of our low qualifications or inefficiency or bad economic structure of the society our normal employment is not enough to fetch sufficient money for a normal living, and we eventually accept one or the other type of employment during those hours which could otherwise be used for free and enjoyable activities. In other cases we are motivated to work for more than normal hours, because we are rather over-ambitious and care for the fulfilment of our ambitions whatever the toil and labour at the cost of our peace and freedom. In certain other cases we keep ourselves deliberately busy in what we regard as useful activities either because we fear the devil who might possess us if we are idle or because we value being useful to the society at large, and deprive ourselves of the enjoyments of free time.

In the event of being overworked due to economic stringency, we always do like to have leisure and even pine for it, but we cannot simply have it. The problem of getting it calls for a double-sided solution, i.e. enhancement of our individual qualifications and capacities on the one hand, and, on the other, a proper vocational and economic adjustment of the society. Increasing psychological researches and scientific managements having shown hopeful possibilities of a solution we may profit by

contributing our individual efforts towards slow and steady self-improvement in order to have a suitable work-rest-adjustment.

It would, however, be wrong to think that improvement of our individual qualification alone can solve the problem of having free time unless we cultivate, along with it, a proper attitude of control over the tendency of our wants towards an unending increase. That naturally requires a proper sense of value and a proper perspective of ends and means. It is true that nature has implanted in us a sense of want which grows and impels us towards greater and greater enrichment. But it is equally true that unless judiciously pruned its wild growth may accentuate us into mad pursuits and we may never have a chance of resting with ourselves.

Increasing ambitions, we know, often lead us to frustration. The simple analysis is that those who fall a prey to their own hungry ambitions, have no time for their leisure and are always given to ever-growing tensions within themselves. They are, as if, constantly being whipped for pursuing without any chance of enjoying what they have achieved, their target ever receding into farther and farther distances. They do not have any time to stand still, be with themselves and rest in leisure. The life of such people is always feverish and strained.

To be free for a while and taste contentment is not only useful but imperative for ambitious people if they really want to live beautifully. Obviously, they can be free only when they learn to value their leisure, if not more, at least as much as their pursuit. It is good they realize the simple truth that they are

themselves the ends and all that they do and have is a mere means. It is fine they feel their own importance much above the importance of their acquisitions. It is advisable they look upon themselves as the master of their own desires rather than as slaves of their cravings. It is important they stay and rest and enjoy a free while than merely rush and be spent up.

Leisure has an importance even for those good people who keep themselves always busy, not because they are economically hard pressed, nor even because they are ambitious, but because they choose to be always doing something useful. Whether they fear the devil who is said to take up idle hands or value being busy as a virtue, they avoid sitting idle and their hands always find something or the other to be done. Whatever their attitude towards work and leisure, it could be indisputably said that work is not an end in itself; surely it is a means to some end, other than itself, whether personal or impersonal. The question naturally arises : what is, in such cases, the end which stands as a value achievable through ceaseless work even during free hours ? As already said, it may be for (the negative value of) escaping the devil or for (a positive value of) being good and useful to others. In certain cases, self-excellence through constant application may be the aim. In the first case, even if it be held that idle minds often tend to be mischievous as possessed by the devil, it would be incorrect to conclude that busy minds, for the sheer reason of being busy, are healthy and happy minds. Don't we see persons who are all the time busy

without being wise or happy as against those who have unoccupied spare time without being mischievous at all ? It is orientation and attitude of people rather than their being busy or otherwise that make them angelic or devilish. The idea that every empty mind is picked up by the devil has in itself no sense. On the contrary it could be said that a constantly occupied and busy mind has little or no chance of getting the light that shines within. Not to allow ourselves any free time is to put the mind to a constant strain of moving within its own fickle, obscure and unenlightened sphere and to render it impossible for it to stay and reflect and receive the light and peace that belong to the deeper regions of the self within. Free mind in free hours rather than an occupied mind in busy hours has the prospects of knowing deeper truths of life and reality.

Considering the virtue of being always active for the good of others there can be no denying the fact that good people must be effective and that goodness is goodness in practice and not merely in theory. No one should under-estimate the importance of practical service in collective life. But can we, from that, infer that busy and active people have no chances of going bad because they have no free time or that the good, in order to remain ever good, must not have any leisure because leisure spoils ? Obviously there can be no such inference. On the contrary we have occasions of coming across persons who quite often over-indulge in public affairs and are busy doing one thing or the other in the name of public-good and being self-deluded, do more harm than good to the society. To be really good to others,



therefore, it is not necessary that we should have no leisure ; what is imperative and indispensable is that we should be detached and at perfect peace with ourselves. The qualities of being detached and tranquil have to be cultivated by us, slowly and gradually by continually withdrawing ourselves from overt activity into a mental silence which, perhaps, always requires free and unoccupied time.

So far as the idea of self-excellence through constant application is concerned, we know that all learning processes go well only with rest and that rest is not merely physical but psychological. Whatever the line of our aspired excellence, and whatever the quality of our devotion to it, what we invariably need is a psychological freedom without which we can neither have that excellence nor taste the delight of it. And then by the very nature of the case, we know that all our application for it is always a means and not an end. Naturally, therefore, what presents itself as valuable is not application in itself, but joy and perfection in life for which it is a means, and for that we need freedom perhaps more than anything else.

**The Way to Enjoy Leisure :** We have seen that the problem : 'How to have leisure ?' in its true analysis boils down to the problem : 'How to save leisure from our own extravagant regard for utility ?' since it is we ourselves who lose it in using it up. The solution, naturally lies in a change of attitude towards life and its values, and in cultivating a proper sense of worthwhileness. Being, thus, in a position to have leisure by valuing it we have now to turn to the positive art of living it, for, unless we

are really able to enjoy it, leisure is likely to bring its own problems. There are people who, being relatively free, are anxious for pastimes because, otherwise, their free hours do not easily pass. Almost all of us, in one or the other casual situation have time that doesn't easily pass and in many a case we pass our spare time by indulging in activities which are neither useful nor happy. Instead of enjoying our leisure we simply spoil it. That is worse than using it up for utility. To live our leisure well, therefore, it is necessary that, negatively, we save it from being spoiled and, positively, we cultivate the art of enjoying it.

There are many ways in which we spoil our leisure. Quite frequently we over-carry matters that are related to our respective occupation say matters of the office, or the court or the school or the factory or the shop etc. and, in free hours, talk them over with our colleagues in the same strain which they have for us in their specific contexts. The result is that, even during our free time, we are not psychologically free from our occupational strains. In many a case we get crazy for what may be styled as fashionable socials, and enslave all our freedom of leisure to imitational formalities, inviting and being invited to parties and programmes in which we meet without affection, greet without sincerity and smile without a cheer of the heart. In yet another direction we spoil our free hours in seeking for exciting amusements of various types and instead of being recreated we get exhausted. Instead of joy we get stimulations, and instead of freedom we receive conditioning. And then, we have this twen-

tieth century addiction to half-baked politics which the modern man easily accepts for being advanced. National and international affairs are quite important, but more important becomes our concern about them, as if the destiny of the world would be dark unless we poke our nose in its affairs. Without being constructive we get ourselves psychologically involved in changing shapes of the political world and instead of looking lightly, without attachment, on things beyond us in silent hours, we invite world tensions to take up our minds and spread themselves through our futile discussions. Last, but not the least, we allow gossip to poison and consume our leisure. This is perhaps the most universal evil that spoils our free time in such a pleasant way as to subtly develop in us its own taste to the result that it spoils not only our time but also our minds. Much of the social evil is due to gossip. May be that the proverb regarding devil's possession of empty minds had its basis in a precaution against gossiping, one of the most dangerous and dirty activities of those who, in the absence of any good art of living leisure, indulge in it at the cost of their own health and harmony with others.

For enjoying leisure, thus, it is imperative that we must not spoil it in any such way as the above, for, in each one of them our minds are left with loads of concerns and webs of involvements, and instead of being free and light of heart, we are thrown into restless stupidities. Joy is always free and spontaneous and to have it we must be free not only from our business without, but also from our concerns within.

Does all this mean that we can enjoy our leisure only by lying idle and that there should be no free-time activity at all? That would rather be an absurd conclusion, for what is important for the enjoyment of leisure is not absence of activity as such but freedom from all strains, physical as well as psychological. We may praise idleness with Russell and yet be creatively dynamic. Having freed our minds from utilitarian considerations on the one hand and exciting indulgences on the other we shall be leisurely in leisure. Then alone we shall have buoyant spirits and spontaneous activities that bring recreation and joy.

Now about some ways we can positively enjoy our leisure. These ways, however, by their very nature, are not like prescriptions which entail efforts on our part, for in that case they would themselves involve a strain and defeat their own purpose. No suggestions are scheduled here. The necessary mark of all these ways would be that they leave absolutely no trace of a concern in our minds. Those activities alone would be worth our leisure which are spontaneous and complete within themselves, free and liberating so that we have no post-activity involvements.

One of them, and an important one, is relaxation. Relaxation is not merely a physical thing but a psychological state, which is marked both by an utter freedom from all anxieties and an entire satisfaction within ourselves. True relaxation is complete and without reservations. There is in it no feeling of a want. Let our leisure, therefore; be light with the feeling that there is nothing now to be accomp-

lished or attained and full with the experience of completeness within ourselves. Being thus at home with ourselves, our relaxation would bring peace to us.

Some of us may well take to artistic and aesthetic activities, of course, not merely out of imitation or fashion or some other motivation ; but completely out of free choice. Music, for example, that flows in inspired songs spontaneously from within has an enchanting beauty and can fill our leisure as well as our being with a divine sweetness. Let us see if we are naturally inclined to let melodies flow through us whenever we are free. Dance is a sister activity with its own throbs and charms for those who feel free with it. If we take to it, not out of craze, but in natural harmony with its rhythm and delicacy, we are sure to make our leisure reverberate with its delightful steps. Painting, again, is a creative art of absorbing interest, in which the painter loses his separateness in the beauty that slowly manifests out from a mysterious combination of his mind with his brush. Poetry, humming or listening, writing or reading, has its own unparalleled rapture, the taste of which simply thrills us. Its depths drown us into the calm of life and its heights elevate us into the truths of light. Poetry being a rare gift has a rare joy and its worthwhileness can never be overstated. Our leisure would be full of thrills with its touch. There again, let us breathe in a poetic atmosphere without any mental strains, not even the strain of an intellectual effort at critical analysis, otherwise, we are likely to 'murder to dissect.'

These and many others are the aesthetic activities

that we may have the joy of filling our leisure with. Each one of them has its unique beauty and each one the power to captivate us, recreate us with its magnetic touch and restore us to our true self. It is, however, very important that our choice for them is not unnatural and that we take to them freely and lightly. In many a case we start seeking them out of imitation or fashion or temptation, and do not quite feel at home with any one of them. Instead of enjoying them, we subject ourselves to strenuous trials and lose our leisure in vain. Taking to artistic activities naturally requires the art of self-discovery for which we have to be with ourselves.

Along with or besides artistic and aesthetic activities we may well enjoy our leisure in contacting nature, 'Grand Life' in the words of Tagore, and communing ourselves with it, wherever and whenever possible. Modern life is unfortunately depriving itself of the immense joy possible in communion with nature by divorcing it in favour of artificial acquisitions. We could well restore its refreshing company and all the joys that are its free gifts. To be with nature and open to its influence is one of the most inspiring experiences in life. To watch in silence its vast working, to quietly listen to its murmurs, to calmly receive the touch of its movements—all are wonderful experiences available whenever we are free to enter into the unreserved embraces of nature. Each one of its seasons having a special beauty of its own, every bird presenting a vast range of wonderful observations, flowers offering their fragrant smiles, the infinite variety of plants, silent shades of the trees, openness of the

fields, brilliant vast of the sky, lofty ranges of the mountains and the blue expanse of the sea—the whole of nature invites us to its liberating influences every moment and offers an all relieving balm to every troubled soul only if he opens a silent receptivity unto it. Our leisure surely offers us a chance to have a living communion with nature with all its thrilling joys, provided we are free and open from within. Some of us do at times move out on picnics etc. for the enjoyment of free hours but in most of the cases we fail to enjoy nature and its beauty because we are neither open nor receptive. Excursions out of craze are not the means to have the joy of nature's contact. We must, first of all, be free from all our conditioning into artificial ways of life. Then and then alone will nature prove a happy and enjoyable company to us.

The whole of our communion with nature may be looked upon as self-loosening unto the wondrous infinities that surround our life from without. There is the complementary process of self-collecting into the infinite depths within, which requires greater and greater concentration of the mind. To those of us whom it particularly suits, and all others in a general way, concentration within ourselves is a supremely happy thing and leisure alone can afford us opportunities of cultivating it. Meditations as encouraged by spiritual disciplines have always been the secrets of happiness and bliss of the inner life. Externalized pattern of our thinking and living has somehow drawn us a little too out of ourselves to the result that we are all the time ruffled about the world outside us. It is, therefore, significant that

we learn to return to ourselves for our own peace and joy. It must, however, be understood that mental concentration is not, by itself a process of resisting certain other processes of the mind or wrestling against certain ideas to be thrown out of the mind. Psychologists do not favour inhibitions and conflicts and believe they cause mental disorders. Concentration very largely is a self-freeing process in which those of our ideas which hinder concentration come to be dropped away like dew-drops from rose petals. How to learn it, again, need not be a crazy query nor the art of concentration a hot effort, for that would defeat the very purpose of concentration. It is a soft self-gazing, an effortless self-collecting through slow self-quietening. Taking to it slowly, softly and leisurely is an art which in its cultivation as well as its accomplishment is full of joy that invites every one of us.



## *BUILD A LIBRARY OF YOUR OWN*

—DR JAGDISH SARAN SHARMA

JUST AS FOOD is indispensable in order to sustain life, similarly to save a community from stagnation, from a sheer animal existence it is very important that within every group should be centres where the members of a particular set can receive intellectual sustenance. It may be argued that the desire to learn comes so much from within that those in quest of knowledge will always find themselves something. But it remains true that there are also others and they are a majority who are not or cannot be so up and doing as to stake their all in quest of learning. Libraries have long come to be recognized as the distribution centres of the literary and cultural heritage of mankind. In the dissemination of knowledge and as recreation centres they play an unrivalled role. By making books, periodicals, newspapers etc. easily accessible they become a vital force in the life of a community. More particularly in a country like India where the financial resources of an individual are so limited that notwithstanding the will to

spend, very few people have the means to spend anything on books and the like. This is when libraries assume a great rôle and the stupendous task of providing intellectual nourishment devolves upon them. A community without a library is like a crippled individual. The absence of intellectual vitality does not make for a balanced growth, and who knows how many potential intellectuals are lost to the world simply because of the fact that they have been deprived of some source where they could develop their latent talents. This impresses upon us the importance of a library for a community.

**Importance of a Personal Library :** While stressing the importance of a library for a community, it is not to be forgotten that a personal library especially for a scholar is a refuge where he can retire and do creative work. It is an excellent habit if one puts away a little sum, say a certain percentage of one's income for buying books. In an imperceptible manner through the years one can have a collection of books to which one can turn always for spiritual guidance, reference, information and sometimes recreation also. Always have books helped a person to drive away a blue mood or to solve a problem and a great book has never failed to restore a person's lost confidence and faith and to inspire him.

Different categories of people must have a private collection of books for various reasons. During the course of my visits abroad, I noted with great pleasure the importance attached by all classes of people to a personal library. Though there may be public and other libraries with larger collections

catering to every taste, yet every individual needs to have an exclusive collection in keeping with his special personality and taste to serve his intellectual needs. For a scholar, a library is simply indispensable. His books are his tools, without which he would be handicapped and perhaps scholars by definition even have a library. They have not to be prevailed upon to build one. Another person, be he in any walk of life, must have intellectual recreation. He must learn to transcend his daily cares and routine irritations and lose himself in a treatise on philosophy, an engrossing work of fiction or even droll and amusing light reading. The classics, of course, have not failed to fascinate the readers through the ages. The ecstasy derived from reading a good piece of literary composition has been described by somebody as being the same as that of "being able to stand on your tip toes and catch the stars."

**The Ways and Means to Build up a Library :** Volumes could be written on the importance and necessity of having libraries in a community, or in a home or in an office for professional people. But there are two problems always to be faced. The first is the commonplace one of having limited means. Deplorable though the fact may be, yet it remains that in a race of limited means and endless wants, books are the ones that usually fail to make the grade. We have very few happy mediums. Either we have the fortunate ones with unlimited means who can have a large collection, if they happen to be people with a literary bent of mind or we have those who place books as a last item on

their budget—that they can never meet.

From the surveys made in the USA on reading habits, one may conclude that the astonishing success of the commercial books-of-the-month clubs, and the printing of paper backs has made the reading of books almost universal. The members of the books-of-the-month clubs after paying some nominal subscription are entitled to receive a certain number of bestsellers and reference books on comparatively cheaper rates. Being attracted by their terms I enrolled myself member of these well known books-of-the-month clubs and secured valuable sets of a few classics and reference books. Well known paper bound pocket type books series like 'Pelican', 'Penguin', 'Mentor', 'Signet', etc. have also played an eminent part towards the establishment of private libraries. Scholarly series like 'People of America', 'Great Illustrated Classics', 'Great Books of Western World', 'Harvard Oriental Series,' 'Great Books Foundation', 'Chokhamba, Bhandarkar' series etc. have also contributed substantially in this direction.

It is heartening that in India, we have also realized the importance of making available to people our classics on cheaper rates. The establishment of the Bharatiya Vidya Bhavan and the Sahitya Akademi are the two initial steps in this direction. The commercial books-of-the-month clubs on the lines of the west are yet to come into existence in India but the pocket edition series like 'Jaico', 'Hind', 'Capital', 'Bhavan's' etc. are already in the field. Some well known publishers like 'Sasta Sahitya Mandal', 'Navajivan Press', 'Sarvodya

Sahitya Mandal', etc. are engaged in publishing literature on subjects of national importance and making available to readers their publications on cheaper rates. It is hoped that in the next few years, as the percentage of literacy grows higher and higher in India, more private libraries will be established by those who love to read books.

**Book Selection :** The second problem is of careful book-selection. Not the keenest of advocates, of having libraries could argue for a haphazard collection of books bought without careful thought or bought as a prompting of herd instinct—that is the latest rage. For deriving lasting satisfaction it is very important that the utmost should be made of one's limited means and inspiring works acquired.

Some books of course are a 'Must' for every house. They include the epics, the scriptures and such other works as have stood the test of time as regards popularity and have never failed to inspire through the ages. For a person's balanced development a little didactic influence is very important. Moreover, most such standard works are laudable not only for their intrinsic worth but also because they are master pieces of literary composition.

However, the selection of works apart from the 'Must books' poses more realistic a problem. The world is well-nigh inundated with literature of all kinds. Some of it is excellent, the rest mediocre or indifferent. Now a sound investment (collecting a library is not short of an investment) has to be made for the future and it should be one that will yield dividends for a long time. Happily for :the

discriminating readers guidance is available from certain sources that can help them to make a wise selection. A number of magazines are exclusively devoted to literary criticism and give very carefully edited reviews of the latest publications. In the Sunday issues of newspapers of nationwide circulation, books and periodicals are reviewed. Besides, there appear the catalogues of the wellknown publishers and publications like the *Book Review Digest*. On the basis of the expert opinion instilled in these a reader can make a fairly good choice for himself. After some experience people acquire what may be termed as an uncanny sense of book-selection. Moreover, publications emanating from certain sources are usually standard works from their class and may be bought without much thought and deliberation. For example, the Sahitya Natak Akademi at the Centre, the Nagari Pracharni Sabha of Varanasi, the Sahitya Sammelan of Allahabad and Bharatiya-Vidya Bhavan of Bombay publish standard books and reprints in all Indian languages.

But the art of book-collecting lies also in spending the least on the best books. One has to make one's limited means go a long way. In order to get the right type of guidance one should take help from the standard works on book-selection like *Living with Books*. Books for a personal library should be selected with an eye on the future in order to get a maximum return of one's money. As one grows, of necessity one's ideas undergo some transformation and such books should be bought as can prove useful for all times to come. Publications that can help to mould one's personality, to help in

self-improvement stand the test of time and if Hardayal's *Hints on Self-Culture* fascinated a person as a youth it will continue to inspire him in his later years also.

In addition to the above mentioned book selection aids, owners of private libraries would like to know about some current book selection tools. For their guidance are given below a few wellknown sources.

**(a) Indian :**

The wellknown publishers' circulars are : *Asia Bulletin, Publisher's Monthly, The Publisher's World, The Indian Publisher and Bookseller, Sahitya Akademi Publications', Catalogue of Parliamentary Publications, Pustak Jagat, Vishwa Sahitya, Naya Sahitya, Hindi Pracharak, Prakashan Samachar and Indian Book Industry.*

The Sunday editions of *The Hindustan Times, The Times of India, The Statesman, The Tribune, The Indian Express, The Hindu* etc. also carry book reviews of new publications. The Indian National Bibliography which was started in 1958 is a good source for selecting books published in India. In case books on Modern Indian History and the National Movement are to be selected, Dr Jagdish Sharma's Descriptive Bibliographies on *Mahatma Gandhi, Jawaharlal Nehru, India's Struggle for Freedom*, may be consulted.

**(b) Foreign :**

About the foreign current bibliographies the eminent are. : *Publishers' Weekly, The Bookseller, Whitaker's Cumulative Quarterly, The Bookman's Manual, The Booklist, The Book Review Digest,*

*Saturday Review of Literature, Times Educational Supplement, New York Times Literary Supplement etc. The British National Bibliography, and the Cumulative Book Index* are useful for selecting books published in UK and USA respectively.

**Conclusion :** One can safely conclude that for a healthier, balanced existence books are the best friends that one can turn to. In a world torn apart by all conceivable types of frictions and misery one can hope for some measure of solace from this source. Where material sources fail to satisfy it is important that one should turn for intellectual satisfaction to the quintessence of wisdom and learning embodied in books and periodicals. To cultivate a philosophy of life and to learn to be above petty frictions one has to depend on superior intellects and wits of the world. Literature knows no barriers, national or international and it is a great unifying force in a divided world threatened perpetually by nuclear warfare.



## *THE ART OF HANDLING PEOPLE*

-DR JASWANT SINGH

MAN'S SUCCESS AND happiness depend more on what others do for him than what he does for himself. The way in which his family treat him determines his happiness at home and success in his work outside. For the mood with which he loves his home will influence his work, efficiency and ability to make sound decisions.

In the office, the workshop or the factory, the success of a man depends upon the cooperation, efficiency and loyalty of his colleagues and subordinates, as also the pat on the back which he gets from the boss. His intelligence, work, skill and efficiency would be of no avail, if he is not able to win the good-will of others and motivate them properly. For this he needs to be an adept in the art of handling others.

And this skill is not a gift of nature as is commonly assumed. It can be learned and cultivated if an individual goes at it in right earnest. Considerable research has been conducted in this field

recently, and there is plenty of literature available now to help people improve their human relations.

The basic principle, of course, is that human beings have some basic needs, ministering to which you can win them, ignoring or trampling upon them makes them enemies. And a person who seeks success and happiness must surround himself with friendly people who will make things easy for him and will help him in all sorts of ways. Most difficulties and sorrows of life are the outcome of poor human relations.

In social life, the basic condition of successful adjustments is the smile. It is perhaps the most potent weapon in the armoury of man. The beaming smile has the power to conquer all opposition and antipathy, in fact, all kinds of resistance. When a person meets another with a wide grin and exuberant hello he has won more than half the battle. By this action, he diffuses and radiates sunshine of friendliness which is the bedrock of success and efficiency.

When you meet people, let them feel that it is a real pleasure to meet them. Put a ringing fervour and heartline in your greetings. Ask them about their families, their work, their hobbies and compliment them on their health, dress, looks and achievements.

Learn names and use them. A man's name is the sweetest music one can hear. Learn the names of bus drivers, librarians, postmen, fountain clerks, newsboys, in fact every one who crosses your path daily and renders you some service however trivial. Greet them with a radiant hello, ask them about

their health and thank them sweetly. It helps to take interest in people, for then they give their heartiest attention and service. They will even go out of the way to do something for you.

Remember that desire for importance motivates nearly everything we do. Make the other fellow feel important. Respect the work he does, even though it is of minor importance. Respect his desires and feelings. Don't forget his birthdays and other anniversaries, and say something pleasant if you cannot offer a gift or a present. Share with him the happy and sad things of his life. Make him feel that he is something to you, that his work and services are of vital importance to you. People need to feel that they are needed.

The other fellow is pleased to know that you are also human. Tell him your worries and difficulties. Do not feel shy to admit your failings or confess your weakness. Put yourself in his hands now and then. Seek his help and advice even when you don't need them. It bolsters his ego. It inflates his self-importance and arouses his generous impulses so that he will be happy to do things for you.

Always treat people in a way that lifts their ego. People can forgive everything but not the hurts to their self-esteem. Make a person feel that you like him and you have won him. Receive him, welcome him as you would to a monarch or an employer who can give you the coveted job. Say something nice and complementary about things he holds in high esteem, his work, his hobby, his motor car, his wife his children, anything of which he feels proud. But this appreciation should not appear hollow. It

should not smack of bland flattery or he might begin to suspect your sentiments and even hate you.

Nothing pleases a person more than the small services you may render him. The small courtesies do not cost you much, but they bring returns beyond your expectations. Give the other man way of entry to a room, help him with the overcoat, offer to carry his valise or run an errand for him. These small things, in the course of time, will yield a rich harvest. A man never forgets a stranger who went out of his way to help him locate an address or obtain some information.

People resent nothing more than some one poking his nose in their affairs or prying into their secrets or remind them of unpleasant incidents in their life. People do not like to share their private lives or disappointments with strangers who usually cannot do anything about them. No one likes to be reminded of one's failures or weak spots in one's character. Therefore, a person who does not want to make himself unwelcome should curb his curiosity about the unpleasant happiness in the life of others. On the contrary he would do well to stimulate as if he didn't see, hear or know about things which embarrass others.

Never should a person pass an ironical remark about any one or try to ridicule him. For such things are never forgotten and continue to rankle in the heart. It has been rightly said that wounds of sword are forgotten but not of words. Never should a carping criticism or a barbed expression be permitted to wound the self-respect of another. For such remarks make a person feel small, inadequate

and insecure.

One should always try to boost the ego of another by praising him or what he has done. Even when his performance is poor, even when he does not merit it. For it is only in this way that you can help him to do better. Criticism or lack of appreciation kill all initiative and motivation. Constant nagging is the easiest way to bring about the psychic strangulation of anyone. On the other hand, human beings bask and grow in the sunshine of appreciation and praise.

And praise should fit the need of the other person instead of being an expression of your judgment. Though indirect praise or praise in absentia is more effective with superior people, direct praise, naked praise and lots of it, is needed by the praise-hungry souls of people. If you want to win people praise them, praise their dress, their children, their houses, in short each and everything which they want to be noticed.

And then do not judge others, for you cannot possibly know their needs, frustrations and compulsions which make them do things which do not meet with your approval. No man is inherently vicious. He has been made so by the giants of circumstances. More often than not he is a sick man. Don't judge him by your own robust or sturdy moral standards, for you are not acquainted with the sorrows and soul killing disappointments of his life. Therefore don't criticise, don't reprimand, don't scold. .

On the contrary, try to understand, try to sympathise, try to love them despite their weaknesses,

despite their lapses. Most probably they are not as intelligent, as well-informed, as well-placed. So it is not fair to judge them by your own standards. Don't expect from them the same excellence of performance or conduct. Accept them for what they are worth. And usually they are worth more than you imagine. Try to understand their prejudices, follies and vices. They have their reasons, often powerful compulsions. Under the same circumstances, you might have done worse. Take them as they are. Overlook their defects and make use of their virtues. Every man has some kernel of gold in him.

In relation to your boss, you should respect his authority and never challenge his right to put you wise on things where in his judgment you are going astray. It is his right, his prerogative. Even when he is obviously in the wrong you must accept his judgment with a smile. You must remember that he is only human. He has his own likes, dislikes, pet vanities and blind spots. Accept these as unavoidable and do not feel sore about them and get impatient with him.

And keep him informed of all the happenings around, which are of importance to him. To take plans and decisions, he needs full and accurate information. See that he gets it. Pick the right moment to give him bad news, but don't withhold it. On the other hand see to it, that he gets the good news.

Do not be his 'yes man' because that won't pay you in the long run. For some time you may be able to please him with ready acceptance or affir-

mation of his views and plans. But when such plans flop, he is likely to get mad at you for not giving him the correct advice. A sensible boss always respects an employee who does not hesitate to differ with him and put in his own point of view giving his reasons. And don't try to please your boss too much, for that is likely to be resented by your colleagues whose goodwill is equally necessary for your happiness and welfare. It is not wise to acquire the reputation of a boot-licker, for such a person loses the respect of all including the boss.

You must never let the boss feel that you are entirely dependent upon him and that your job means so much to you that you are willing to put up with all types of humiliation and insults. Even if you cannot do without the present job, you should never let the boss feel that without it you are going to starve. On the other hand, let him feel that with your training and skill there is no dearth of openings for you. Never mortgage your self-respect for anything. A man who can hold his head high and tell his boss "job be damned" will find that the boss will think four times before firing him at. But, of course, you must do your best by the job, so that the boss cannot afford to sack you.

But don't forget his anniversaries and don't neglect to compliment him on his new suit, car, house, or his pets. Compliment him on something about which he is not sure, which others miss to notice, such as his private hobbies. Praise for the obvious is no-doubt welcome, but more gratifying is the praise for something which people have not yet recognised but which means a great deal to him.

For instance, the boss may have a secret ambition to become a writer or an artist, about which very few employees may be knowing and about the success of which he himself may be uncertain. If you say a word of praise for this, you will be sure to win him. Whenever an opportunity offers, talk about it and it is very likely that he will pour out his heart to you.

Invite him to your place for tea or dinner. And place inconspicuously in your living room his favourite book, picture, music, magazine, or such other things for which he has a weakness. Offer him his favourite drink, dish, cigar or brand of coffee. Surround him with things he likes, the persons he likes and veer the conversation around what he loves to talk about.

If you yourself happen to be a boss, you should know how to win the goodwill of the workers, as also their loyalty and devotion. A contented and a happy worker is your greatest asset. Make the work atmosphere healthy, congenial and happy. Anything you may spend on this is likely to repay you several times. Therefore, don't stint on this item. It would be a bad economy. Provide good room for their rest and recreation during the rest interval or the lunch hour. Now and then go there, eat and chat with them.

Learn to anticipate the needs of the workers and try to meet them half way before they have to organize or agitate for these. If you are going to make some changes in the organization, don't let these take your men unawares, like a bolt from the blue. You must discuss these in advance with them and



consider their point of view before making the final decision. You must remember that every worker, above all, is a human being, more than a clog in the machinery of the enterprise of course, he has his economic needs. But more so he has personal needs, emotional needs. And these two need to be catered to. A worker must be made to feel that the enterprise is his own and his role in the organization is as important as of any one else including the boss. His suggestions and advice in the matter of improving things should be invited and listened to with all respect. He may even be asked to suggest how some problems could be solved or difficulties overcome. The boss should always find time to take personal interest in the workers, enquire about their health, families and future plans. A successful boss cannot be stingy in the matter of praising his workers and when possible a worker should be praised in the presence of others so that words of praise will reach him. But praising a worker too much is likely to be resented by others and will arouse jealousy which should be avoided.

Do not compare the work of a man with another superior worker. People don't mind their work being compared with a standard, which is impersonal. But they resent being compared with others who, like, them, are human beings and have their faults and deficiencies. And then it is not a good policy to criticize the intentions of people. Most workers do not mind if their work is considered inferior, but they resent being called dodgers or malingerers or disloyal. When it is necessary to reprimand a worker, do it in private and then forget

about it. Never hold grudges or grievances. And when a suitable opportunity comes, do not be slow to commend him for something. He must be made to feel that you have forgotten the whole incident.

When a worker is not putting in his best work or is doing bad work, criticism and reprimand won't be of much use. Perhaps he lacks know-how and therefore you must take necessary steps to teach him the proper technique. But maybe something is wrong with his family life or emotional life. Then the best course is to invite him to tea and try to find out what is at the root of the matter. Maybe you could help him or offer some useful tips. Even if you can't do anything about it, he may go home a happy man feeling elated that the boss has tried to understand him.

All grievances of the workers must be listened to with proper interest and sympathy. Even when the complaint appears trivial, it is important to the person or he would not have complained to you. Sometimes listening alone would be enough for it would enable him to blow off the steam of his emotion.

Of course discipline is necessary for the success of any organization, but it should be consistent. People do not mind strict discipline so much as inconsistent discipline. Don't let a worker go away with something today and then pounce on him the next day. Let no one say that you have favourites among the staff or the workers. Be sure, that you treat all fairly and impartially. Don't favour whom you like. And make a conscientious effort to understand and like those who get on your nerves.

**Besides, don't be either too lenient or too severe.**

**For if you are lenient,**

- (a) your workers will show laxity in work;**
- (b) they will impose on your good nature;**
- (c) they will show lack of respect for you;**
- (d) your reprimands will have no effect.**

**And if you are too strict,**

- (a) your men will avoid you;**
- (b) they will appear stubborn or sullen;**
- (c) they will do less work and leave you at the first opportunity for an opening elsewhere.**

**Cultivate the habit of looking for good points in others, or for strong uses that can be made of the weak points. If you want men to be champions, treat them like champions. The successful boss does not think in terms of the weak points of others but how to make the best use of his good points. Be human and see the point of view of the other man. And do as you would be done by. Handle the other person in a way to bring out the best that he is capable of. This is the secret of his success and your success.**

## *SUCCESS IS YOUR BIRTHRIGHT*

—DR AJIT KUMAR SINHA

SUCCESS IS THE birthright of every individual provided he becomes clearly aware of his unique position in the entire scheme of existence. An individual, therefore, must have a clear conception of his life-view in the light of his philosophical and scientific interpretation of the entire reality. He must not only be clearly conscious of his birthright for success, but he must also fight for this right in all walks of life.

Human personality is basically purposive. There is hardly any person who is not purposive in his behaviour. Perhaps only a few mentally retarded and deranged persons lack well-defined purpose. This unity of purpose in an individual may be called the 'governing law' or the 'steering principle'. It organizes, steers, and regulates the entire course of development of a personality, and its activities. It is the principle of individuation. It makes an individual a unique person.

Creativity is the central theme of purposiveness.

By and large all persons are creative in some way or the other. They express their creative purpose in diverse ways. All human activities may be regarded as creative, barring a few exceptions which are either non-creative or positively destructive. The various activities of human personalities may be regarded as creative from different points of view. The interpretation of human behaviour as creative in some sense or the other depends upon our understanding of the nature of creativity.

Creativity is a very comprehensive term. It includes creativity of various forms, such as biological creativity, aesthetic creativity, intellectual creativity, ethical creativity, and so on. All types of human behaviour, therefore, may be interpreted as creative from some point of view or the other. Creativity may be taken in a restricted as well as a general sense. Creativity in its restricted sense refers to the creation of the higher values of life, viz., the creation of the aesthetic, intellectual, and ethical value. There may be innumerable possible ways by which the higher values may be created. The entire intellectual history of mankind is a history of creation of novel intellectual values of diverse forms. The same is true of aesthetic values which may be created in infinite variety of ways. It is also true of ethical values particularly in the contemporary period when a lot of emphasis is given on ethical relativity. Apart from the creation of values in the special sense there may be the creation of values in the general sense. In fact, every act may be regarded as creative in a sense from a comprehensive point of view. For instances,

a gardener tries to beautify his garden, a housewife tries to bring order in her home, a teacher tries to impart education to his students so that they may arrive at correct conclusions by their own efforts, an engineer invents new machines for the joy of creation, and for their possible use for human welfare, and so on. Every type of human activity, therefore, may be explained from the standpoint of creativity.

The interpretation of human behaviour from the creative point of view may appear to be too poetic on casual observation of human behaviour. By and large the daily activities of most individuals appear to be trivial, hackneyed, and stereotyped. It is true that there is very little novelty and originality in the habitual actions of individuals. Nevertheless, it cannot be denied that even in the most trivial and stereotyped actions there may be certain marks of refinement and decency. A normal person tries to perform even his stereotyped actions in as satisfactory and beautiful a fashion as possible. His behaviour is oriented towards higher and higher degrees of refinement and perfection. He tries to give the finest possible finishing touch to each one of his habitual actions. A successful accountant tries to keep his accounts as accurately and as neatly as possible, a teacher tries to deliver his lecture as interestingly and as intelligibly as possible, a lover tries to write his letters to his beloved as passionately and as sincerely as possible, a charming lady tries to adorn herself as immaculately and as gracefully as possible, and so on. Every normal individual tries to perform his life-tasks with ever increas-

ing refinement and subtlety. This natural and spontaneous tendency for refinement and subtlety of behaviour clearly indicates that an individual has potentiality for creativity. The creative advance that has occurred so far in human civilization is due to the manifestation of its creative purpose. It is evident, then, that creative principle is the main-spring which gives orientations to human behaviour and social progress.

Creative purpose has become well defined in course of evolution. It has undergone change and modification through the passage of time. It is quite obvious, therefore, that there are various levels of creativity. The creativity of an individual may be on a biological plane, aesthetic plane, intellectual plane, or ethical plane. All aspects of creativity may be, however, present in the same individual. The creativity of aboriginal and mediocre persons is usually confined to the 'lower plane in the hierarchy of creative levels. The creativity of civilized persons, on the other hand, is not merely confined to the biological plane, but it is raised to the intellectual, ethical and aesthetic planes. It is evident, then, that creativity itself is an everlasting process. It is the only process which never completely gets terminated at any stage of the evolutionary process. Creative process has no cessation. It persists as long as there is the persistence of an individual as a teleological person. In life nothing is completely lost or wasted, from the standpoint of universal creativity.

Every individual may be regarded as an 'artist' in a very broad sense. The term 'artist' has been

used here in a very comprehensive sense. There is an artistic element in every individual. Every normal individual has an aesthetic view of life in a less-defined or a well-defined sense. He may be an artist in actuality, or he may have the potentiality of an artist. He may express his artistic talent in any field of activity.

It is quite possible, however, that one of the creative talents may play a dominating role in the personality of an individual. A person, for instance, may be a whole time and an enthusiastic physicist. He may devote a major part of his time to the study of physics. His sole aim may consist in throwing some light on the problems of physics, and understanding of physical reality as clearly as possible. Likewise a person may devote his entire time to the cultivation of music, and his sole aim may consist in composing newer and newer musical patterns. In certain other individuals, on the other hand, there may be cluster or configuration of talents. An individual may have a versatile personality. He may express himself creatively in diverse ways. He may be a poet, a painter, and a musician at the same time or in the different stages of his personality development. It is also possible that one of the talents in an individual may be more predominant compared to his other talents. A person may be primarily a physicist, and secondarily a philosopher and a musician. It is usually observed that a person who is highly talented in a particular field of activity may easily develop his cluster of talents with the least possible effort. An individual's conception 'of the world or an aspect thereof becomes clear



when he develops his unique talent in a particular direction. His conceptions of other problems of life and reality are likely to be clear because various aspects of reality are inter-related.

The life-view of a creative person is usually sane and healthy. The criteria of internal neatness, simplicity, and consistency that a creative person applies to his intellectual values may prove to be useful while he creates ethical values. It is, therefore, observed that a highly talented person is usually moral in his behaviour. A person who has a clear conception of the purpose and value of life can hardly adopt a wrong course of action. A creative person clearly understands his social responsibility. He knows that he can lead his life successfully and usefully by sharing his responsibilities along with the fellow-beings of his society. The habit of living together cordially through sharing of responsibility is cultivated by individuals first at home. The virtues of love, affection, sympathy, and cordiality that individuals develop at home keep on extending to wider and wider social groups as they develop clear understanding of the purpose of life.

A creative person realizes that his personality is not insulated from his social environment. He has inseparable relationship with his society. He has a realization that he is both creative and appreciative. Even if a person is not explicitly appreciative of the values created by his fellow-beings, he may have at least the potentiality of it which could not be sufficiently developed due to certain reasons. Likewise an appreciative person who is not highly

creative may have the potentiality of developing his creative purpose. It may be said, therefore, that a teleological person is usually creative-appreciative. He incessantly creates values of infinite varieties. He produces ever-expanding fields of creativity. The range of creativity of an individual depends upon the intensity of creative purpose. The creative fields produced by creative persons raise appreciative fields of various ranges and intensities in appreciative persons. Social bonds are established when the fields of creativity and appreciation intersect and fuse into one another. These social bonds are objective and real. A creative person is the locus of the field of creativity, and the appreciative person is the locus of the field of appreciation. The objective social bonds which emerge due to the intermingling of the fields of creativity and appreciation has relative independence even though two or more individuals are responsible for the formation of such bonds. Such objective bonds are the nuclei of social purpose. Each social group has its unique purpose in which objective social bonds are established.

Social purpose steers a social group or a society and gives orientation to its creative upsurge. The creative upsurge of a society is considerably enhanced, if the circuits between creation and appreciation of values by creative-appreciative persons are continuously being completed. Creativity of an individual must evoke appreciation in his fellow-beings. There must be a two-way passage between creation and appreciation of values by creative-appreciative persons. The spirals of social progress which are

produced through quick completion of the circuits between creation and appreciation of values are multi-directional. The multi-directionality of social progress leaves ample room for uniqueness of each creative-appreciative person. Multi-directional social progress prepares the way for cultural flux and cultural diversity. There is diversity of norms in a progressive society. Each member of a progressive society has ample opportunities for creating novel and original values.

Every healthy and sane individual must realize the nature of his unique role that he has to play in society. He must be clearly and intensely conscious of his mission in life. He must be fully aware of his unique position in the entire scheme of existence. This awareness alone will produce in him the intense desire to make novel and original contribution for the progress of society. He will realize that he is an active participant in the welfare of the human society. His awareness of his role in society will produce in him a consciousness that he is a useful member of his society.

It is evident, then, that the success of an individual consists in the clear awareness of his role in the various spheres of society. His role, however, is not fixed for all times and all places. His role keeps on changing from time to time, and from place to place. He has to play his role as a well-behaved and decent child within the family circle, as a sincere and disciplined student in his school, as a loving husband and an affectionate father in his family, as an honest and efficient worker in his profession, and so on. The changing roles of an

individual in his life depend upon the maturation of his personality, his intellectual achievement and social usefulness. One's self-consciousness in life is an important pre-requisite for one's success in different life-situations. The more intensely and the more clearly one is conscious of his purposive nature the greater possibilities of success one has in life. The unity, continuity, and intensity of purpose steer an individual towards the realization of his life-tasks. The purposive nature of an individual gives orientation to his life-activities. An individual who is not clearly conscious of his purposive nature vacillates in all complex situations of life, and occasionally fails to realize his life-tasks. Many individuals who have confused awareness of their unique purpose in life grope blindly in search of their life-goals.

The creative purpose is the internal law which organizes all the psychic processes, and gives expression to all the creative processes in an individual. The law of creativity alone, however, is not sufficient for achieving success in one's life. It is one of the main conditions for achieving success. One of the conditions of success of an individual is determined by his external environment. The environment refers to the physical environment as well as social environment. The physical environment does play its part in determining success or failure of an individual in his life tasks. If the geographical conditions of a particular country are favourable, its members can attain quick and easy material success in their lives. Bracing climate, rich soil, plentiful oil and mineral resources, and the like of

a country are favourable for the material progress of its members. In the contemporary period, however, the material development of a country can be achieved with the aid of technological devices even when its geographical conditions are unfavourable for material progress. The social environment also plays a very important part in determining success or failure of an individual in his life tasks. If the social atmosphere is harmful for the normal development of a personality, it may become the inciting cause for the failure of an individual. The democratic ideal of a society which is yoked to socialism is most favourable for the progress of individuals. A free, cordial, and creative social atmosphere is conducive to the success and creative advance of individuals. Every individual must be guaranteed certain fundamental rights by the state to enable him to give free expression to his creative talents.

To conclude, then, we may say that success is the birthright of every individual. Everybody has within him the potentiality for achieving the highest possible limit of success provided the social environment offers him a favourable creative atmosphere. The success of an individual in achieving his life-tasks depends partly upon his own creative talents, and partly upon the social environment which exerts a powerful influence over him.

An individual must try to reach the highest level of his aspiration through the achievement of many intermediate landmarks of success. His birthright for success must be realizable through the creation of a favourable social atmosphere. It is said that

an individual is not strictly speaking born for realizing freedom. Likewise we may say that success is not strictly speaking the birthright of an individual who is born in a state of nature, but success crowns his efforts, if he is a member of a progressive society. He usually succeeds in realizing his life-tasks, if his course of life is steered by his innate teleology, (i.e. purpose) He inherits his innate purpose from reality itself which is creative par excellence. All those persons who have moved their societies through the creation of novel and original values were individuals with well-developed innate teleologies. Such persons stand out boldly and fearlessly with their towering personalities in the midst of the masses of mediocre persons. There are, however, certain persons in whom innate teleologies are eclipsed by their acquired teleologies. In such persons acquired teleologies are incompatible with their innate teleologies. They imbibe their acquired teleologies through imitation of social behaviour. Sometimes the acquired teleology may act like a parasite, and inhibit the development of the innate teleology of an individual. The behaviour of an individual is superficial and trivial, if it is merely the expression of his acquired teleology. An individual is usually a mediocre person if he is thoroughly socialized by his social norms. In certain cases an individual, in whom acquired teleology is predominant, may be a notorious person. He may act wrongly through force of bad habit. The innate teleology in such a person is atrophied due to the predominance of his pernicious acquired teleology.

An ideal society should be constituted in such a way that the teleology that an individual is going to acquire from the social environment must be compatible with his innate teleology. The innate teleology of a person is nurtured and developed, if his acquired teleology is compatible with it. In a free and a progressive society the success following creative adventures of each individual is inevitable. The development of human history is oriented towards the realization of that socio-political end in which each individual will have ample opportunity for expressing himself creatively. In a progressive society no individual will be looked down upon, or ignored, or destroyed. The entire human history is looking forward towards that stage of social progress in which success as the birthright of every individual will be recognized, and the conditions for the effective implementation of this right will be created.

In sum, success is more a matter of subjective realization rather than an actual achievement. It must be internally realized rather than outwardly displayed. Internal feeling of failure is infinitely more agonizing than objective failure which an individual has sometimes to face in his life. One cannot expect to have inevitable success on all occasions. There may be many victories and many defeats in the life-time of an individual. They are unavoidable from some point of view or the other. A successful administrator, for instance, may not necessarily be successful as the head of his family. Success refers to the general adjustment of an individual to the various situations of life. This

general adjustment to various life-situations gives satisfaction and happiness to an individual. This general sense of happiness is an index of an individual's feeling of success in his life.

The idea of success, then, is a philosophical concept. A person who has a clear conception of life as a creative adventure alone has an understanding of the philosophical conception of success. The idea of success may be interpreted from the economic, psychological, sociological, and political points of view. The interpretation of success from the economic, psychological, sociological, and political points of view has undoubtedly great significance. In fact, a great majority of human population interprets success from the economic, psychological, social, and political points of view. These are, however, the lower points of view from which success may be interpreted. All these lower points of view from which success may be interpreted are subservient to the philosophical point of view. A person is truly successful who subordinates the various types of success to the philosophical conception of success. It seems, therefore, that when a person has a philosophical conception of success, he considers triumphs of all other types to be of an inferior order. For instance, when Prospero of Shakespeare's *Tempest* had a clear conception of the meaning and the purpose of life, he broke his magic wand with which he performed many miracles for producing a feeling of awe in his admirers. A philosophical conception of life produces a feeling in an individual that creative adventure is the main purpose in his life. All other efforts and undertakings



in life which may lead to success have also value, but they are all subservient to the philosophical conception of success. The feeling of success in the highest philosophical sense is an internal realization which one has only when he has a consistent and comprehensive world-view.

## *GROWING OLD GRACEFULLY*

-JUSTICE G. D. KHOSLA

WE HAVE A saying : she who departs never again to return is youth; he who arrives and will not leave is old age. Youth is the lovely mistress who, like wine in the old song, 'inspires us and fires us with courage, love and joy'; it is the source of all happiness and pleasure, the fount of gaiety and delight, in short of everything that is worth-while in life. On the other hand, old age is the unwelcome guest who clings to us as the old man of the sea clung to Sindbad, the sailor, marring our merriment at every step, making futile all endeavour and inducing an ever-increasing sense of defeat and frustration.

This attitude of deep regret for past youth, and morbid resignation towards old age is not exclusive to India or the East, though in the West it is neither so pervasive nor so intense. This may be due to the more vigorous climate of the Western countries, the greater material wealth of the Western people or it may merely be that by dwelling too desperately on what are termed spiritual values, we have acquir-

ed a pessimistic sadness, and a fatalism that breeds inertia and dejection. Once a man enters the fifties, he begins to think of the coming infirmities and disappointments, of disillusion, of retirement and renunciation and of painfully waiting for the end which will release him from the tribulations of this unhappy world. This way of thinking derives in no small measure from the ancient law of Manu which divided the span of human life into the four divisions of (i) *brahmacharya*—the student phase, (ii) *grihast*, the householder's existence, (iii) *vanprastha*—the hermit's wood-dwelling interregnum and (iv) *sanyas*—the final stage of complete renunciation when adopting the mode and garb of a religious mendicant, the old man wanders about and subsists on alms, regardless of joy and pain and the cares of the flesh.

And because it is not easy to achieve the final state of euphoric contentment which Manu envisaged, the growing frailty of the flesh in old age produces a feeling of melancholy and nostalgia, of irritation and despair.

As opposed to this state of cheerless resignation, there is the other extreme when old people cling pertinaciously to youthful ways and refuse to accept the inevitable. The desires of their younger days persist long after the capacity to fulfil them has gone; the old man and (less frequently) the old woman continue to perform the antics which are only a sorry parody of what they used to do with so much more skill and grace. Of such people, the spectators say: 'There is no fool like an old fool.' This type of folly is found specially in persons who, in their youth, distinguished themselves by their

proWess, their bodily vigour and beauty. It is hard for them to do without the applause that uplifted their spirits and brought joy to their hearts. The athlete will go on straining himself to prove that his strength is still unimpaired, the boisterous comedian wants to limp and hobble across the stage till he is booed off, the society beauty continues to use cosmetics and behave coyly long after she has ceased to be worth more than one look. Henry VIII in his less vigorous days could not resist the temptation of engaging a professional wrestler in a bout with results which were far from pleasant. As Oscar Wilde said : 'The tragedy of old age is not that one is old, but that one is young.'

It is obvious that neither the state of morbid despair, induced by a too ready acceptance of one's failing powers, nor a desperate clinging to youthful sports with the sense of defeat and frustration which such a pursuit inevitably brings, is desirable. Wisdom lies in accepting the unalterable facts and circumstances of life, and adapting ourselves to them on the one hand, and on the other changing and moulding our environment and conditions to the extent they are capable of being modified by human agency. We cannot change the weather, but we can provide ourselves with warm clothes, electric fires and centrally heated rooms in winter, and fans, refrigerators, air-conditioners, water coolers etc. in summer. We cannot shorten distances or stop the passage of time, but we can invent and press into service, the telegraph, the wireless, and fast moving planes to abbreviate space and make time go a long way. The story of man's progress is the history of

man's continuous endeavour to change the alterable in nature, and at the same time adapt himself to the stern immutable realities of his environment.

Let us, for a moment, pause and examine briefly the incidents of old age. Wherein lie its weakness and its strength, its duties and its privileges, its shortcomings and its advantages? In short, what are its liabilities and its assets? By carefully striking a balance we shall be in a position to know how best we can grow old gracefully, and achieve happiness if not boisterous hilarity, a contented smile, if not rabelaisian laughter, a joyful calm, if not the riotous hunt for pleasure, a sense of wise and tranquil fulfilment, instead of a state of longing and toiling.

Consider, first, the bodily changes brought about by advancing age. According to a medical authority, the tissues lose their elasticity and become more rigid; the bones become more brittle, and even a slight accident in old age may cause a serious fracture; the ligaments become stiffer, so that the performance of gymnastic feats necessitating the bending of the body and the contortion of limbs becomes impossible. The deposits of fat begin to melt away, so that what is generally called 'middle-age spread' disappears and wrinkles begin to show. In some cases the fat is not absorbed and persists around the internal organs, e.g., heart, weakening their activity. 'The skin becomes thin, less well-lubricated, and its vessels do not react properly to heat and cold, so that the cold is acutely felt. The chief change is in the blood vessels, the walls of which first become thicker, then more brittle, so

that haemorrhage (e.g., into the brain with apoplexy) more readily occurs.'

In woman, the menopause occurs between the ages of forty and fifty. Menstruation ceases and the capacity to bear children comes to an end. At this period there is a special liability to bodily and mental weakness, though in most cases the deterioration is only temporary. This is also the time when emotional disturbances are frequent. In men the climacteric occurs around the age of sixty and is marked by some months of illness and feebleness after which strength again returns, The lenses of the eyes lose their elasticity, necessitating the use of spectacles. Some years later an opacity known as cataract begins to form over the eye lens, obscuring the vision. The teeth begin to decay and fall out.

Mental feebleness in old age is caused by the thickening of the arteries in the brain, and consequent narrowing of their calibre with the result that there is a diminution in the blood supply to the brain. This weakens the faculty of remembering, and slows down the thinking and reasoning processes. These are, however, conditions of extreme old age, and in the vast majority of cases the brain remains almost unimpaired for fourscore years or more. Churchill, Bertrand Russell and Somerset Maugham were well over eighty but they retained a considerable measure of mental vigour and efficiency.

This is the debit side of old age. Now let us examine the entries in the credit column. The mind has become more mature, and the experience of years has laid by a useful stock of wisdom. Impetuosity is at a discount, and there is a greater balance

and poise in dealing with the affairs of life. Minor things lose their importance, and one success more or less becomes quite insignificant. The passions of envy, hatred, malice no longer torture the soul, and the spirit is freed from the hold of petty material considerations. Many men have found, in old age, a sense of fulfilment, a capacity to give themselves and to undertake fresh tasks, because their values underwent a change with the passage of time.

There is a Chinese story which illustrates this point. When Shingfu was old his wife died, and on the same day his son was sold as a slave and his entire possessions were destroyed by fire. Shingfu's grief lasted no more than a day, and on the following morning he went to dance at the door of a mandarin. Those who saw his merry performance were surprised, and the mandarin asked him how his sorrow had, so soon, given place to mirth. 'Can you tell me what lasts longer?' enquired Shingfu, 'Is it something hard or something soft, that which resists or that which offers no resistance?' The mandarin replied: 'That which resists, of course.' 'You are wrong,' said Shingfu, 'I am eighty years old. 'I have lost all my teeth, but my tongue is still intact.'

It will not be disputed that happiness is a desirable state of mind, and all of us should strive to achieve it. In young age the body is strong and resilient, there is a natural exuberance, and a desire to experiment and undertake new tasks. Body and mind are so fully occupied that the dark shadow of brooding care seldom crosses them. In old age waning powers and the thought of everything coming

to a sudden end induces a sense of helplessness and despair, resulting in utter unhappiness, unless a determined effort is made to protect oneself from the onslaught of these enemies.

The first and the most important thing is fitness. A sick body is a continuous source of unhappiness. Therefore, regularity in diet and exercise is absolutely essential. Heavy and indigestible foods and overeating must be sternly avoided. It is surprising how soon you can train yourself to eat only a small quantity of gastronomically rich viands. Take small morsels and eat slowly, relishing every bite and chewing it thoroughly. The saying goes that the hungry man's eyes are bigger than his stomach. Desire and need can be balanced by eating at a very slow pace.

Meals must be taken at regular hours and the last meal should be so timed that the process of digestion is well advanced before the moment of retiring to bed—an interval of three hours between dinner and bed is ideal, but in no case should an aging person go to sleep within two hours of a full meal. In the choice of food a great deal of latitude depending on personal taste, the size of one's stomach and the availability of materials, is permissible. A general rule obviously is that the simpler and more nourishing the meals, the easier it is to maintain a healthy body. Lightly cooked eggs, boiled vegetables steamed and lightly simmered in unsifted wholemeal flour, *dahi* (milk curds), fresh fruits and salads can provide a vast variety of sapid and wholesome meals. Fats, starches and fried meats, spices and hot condiments should



be taken very sparingly. The soundest course is for each individual to study his own system and keep well on this side of richness and repletion.

Regular exercise is as essential as dietary care and control, but in this matter, too, moderation and discretion are necessary. The tempo of physical activity must be slowed down. The early morning walk is almost a universal favourite with people anxious to remain fit, and is perhaps the best and the most easily available form of exercise. *Yogasanas*, if practised after receiving proper instructions from someone well-versed in them, provide an incomparable means of retaining health and vigour. These *asanas* are designed to massage the internal organs, to stimulate glandular secretions and keep the spine flexible; and that is exactly what is required to stave off the ill-effects of old age. Yoga exercises can be continued into extreme old age, and many people in their eighties regularly practise them thereby deriving much physical and mental benefit. There are special *asanas* for combating the evil of constipation which is perhaps the greatest enemy of health. There are numerous books containing information on the theory and practice of yoga. Yogindra's *Yoga : Personal Hygiene*, and Kuvalayananda's *Asanas* (Popular Yoga, Vol. I) are specially recommended. It is, however, advisable to take personal instructions on the manner of performing the various yogic *asanas*.

It is a good plan to rest in bed for an hour or two each afternoon. This divides the day into two, and provides a well-needed break in the spell of prolonged activity. It is not essential to sleep, though

sleep is the ideal mode of resting and recuperating. The most suitable period is between 2.30 and 4.30 p.m., but in this matter as in all things, individual deviation may well be found necessary.

Mental occupation is an absolute *sine qua non* in old age. There is a story of a Persian king who once gathered the wisest men in his kingdom and asked them : 'What is the hardest thing in the world ?' Each sage gave his answer, and some answers seemed more or less satisfactory, but the king thought that there was something still harder which had not been mentioned. At last an old man with snow-white hair came forward, and in a trembling voice said : 'Your majesty, I am one of your oldest servants, and I have seen more things than most men. I believe that the hardest thing in the world is to be compelled to do nothing at all.' The old man's reply was adjudged to be the best and the king observed that those who do least are often the most weary and least happy of men.

It is, therefore, essential to cultivate one or two hobbies which can keep one occupied in one's old age after retirement from normal business. There are hundreds of things which old men can do, and stamp collecting is not the only activity which can be continued into old age. The occupation must be something positive and progressive, something creative, and not merely negative and passive like reading the newspaper each morning and glancing over magazines and books of fiction. Read these by all means, but to stimulate the mind and keep it alive and alert, it is necessary to take up something that is capable of developing and going forward—some-

thing that will sustain and keep fresh the interest, and so prevent the mind from getting bored and losing its grip on life. Learning a new thing is the easiest and the most rewarding form of occupation. Take up some new study—something for which in your younger days you were not able to spare the time, a new language, a new branch of history, science, religion, philosophy.

Cato began to learn Greek in his extreme old age. On this Somerset Maugham, the famous writer who had certainly acquired the art of growing old gracefully, commented : 'When I was young I was amazed at Plutarch's statement that the elder Cato began at the age of 80 to learn Greek. I am amazed no longer. Old age is ready to undertake tasks that youth shirked, because they would take too long.'

Socrates in his old age found time to learn to dance and play on musical instruments. There are so many interesting ways in which the tedium of retired life can be driven out and time spent in the pursuit of an intellectually profitable occupation : sketching, painting, modelling, wood carving, toy-making, embroidery, knitting, pottery, hand-weaving, carpet-making etc., all of which are within the powers of even very old people. Learning a new art or undertaking a new study is such fascinating business that boredom is out of question.

Don't let your inside harden and get walled up. One of the tragedies of old age is that things begin to fall into categories. If a mountain is only a mountain instead of a thing of beauty, a manifestation of power, a challenge to one's capacity, an invitation to come to terms with it, a source of physical ex-

hilaration, of spiritual uplifting, of emotional stirring, then you must begin to believe that old age has got the better of you and something has gone wrong somewhere.

Somebody has said that there is nothing more beautiful in this world than a healthy wise-old-man. A steady determined endeavour to *live* is the true antidote to old age. Keep alive your sense of the comic in life, crack jokes against yourself and people will laugh with you and like you ; don't cease to relish the good and beautiful things of life, and at the threshold of old age you can say in Browning's words :

*The best is yet to be,  
The last of life for which the first was made.*